Closing Pontifical Mass in Grand Rapids Civic Auditorium

St. Pius X and Social Worship

1903 - 1953

NATIONAL LITURGICAL WEEK

GRAND RAPIDS, MICH.

AUGUST 17 - 20

1953

280.4
N213
Vol. 14

CLERICS' LIBRARY
PHILOSOPHY
PROV. ST. BARBARA
#3793

UNDER THE PATRONAGE OF HIS EXCELLENCY
THE MOST REVEREND FRANCIS J. HAAS, D.D.

The Liturgical Conference

Elsberry, Mo.

1953

Imprimatur
✠ Joseph E. Ritter, D.D.
Archbishop of St. Louis
St. Louis, Mo.
April 21, 1954

Edited by
THE REVEREND ALOYSIUS F. WILMES
Sacred Heart Church
Elsberry, Mo.

Copyright
1954

The Liturgical Conference, Inc.
Elsberry, Mo.

Published under the auspices of

THE LITURGICAL CONFERENCE, INC.

National Sponsoring Body of the Liturgical Week

President

THE MOST REVEREND WILLIAM T. MULLOY, D.D.

Bishop of Covington, Ky.

Vice-President

THE RIGHT REVEREND REYNOLD HILLENBRAND

Sacred Heart Church

Hubbard Woods, Ill.

Secretary

THE REVEREND ALOYSIUS F. WILMES

Sacred Heart Church

Elsberry, Mo.

Treasurer

THE REVEREND NORBERT E. RANDOLPH

St. Teresa's Church

Chicago, Ill.

BOARD OF DIRECTORS
THE LITURGICAL CONFERENCE, INC.

THE MOST REV. WILLIAM T. MULLOY, D.D.
Bishop of Covington, Ky.

RT. REV. MSGR. MARTIN B. HELLRIEGEL
Holy Cross Church
St. Louis, Mo.

RT. REV. MSGR. REYNOLD HILLENBRAND
Sacred Heart Church
Hubbard Woods, Ill.

RT. REV. MSGR. JOSEPH P. MORRISON
Immaculate Conception Church
Highland Park, Ill.

VERY REV. BEDE SCHOLZ, O.S.B.
Pius X Monastery
Labadie, Mo.

VERY REV. W. MICHAEL DUCEY, O.S.B.
Weston Priory
Weston, Vt.

REV. WILLIAM BUSCH
St. Paul Seminary
St. Paul, Minn.

REV. THOMAS J. CARROLL
Catholic Guild for the Blind
Boston, Mass.

REV. GODFREY DIEKMANN, O.S.B.
Editor of *Worship*
Collegeville, Minn.

REV. BENEDICT EHMANN
St. Mary's of the Lake Church
Watkins Glen, N. Y.

REV. GERALD ELLARD, S.J.
St. Mary's College
St. Marys, Kans.

REV. JOSEPH FEENEY
St. Peter's Cathedral
London, Ont.

REV. JOHN M. HAYES
Mercy High School
Chicago, Ill.

REV. WILLIAM LEONARD, S.J.
Boston College
Newton, Mass.

REV. SYLVESTER MAHER, O.F.M. Carm.
St. Raphael's Church
Los Angeles, Cal.

REV. MICHAEL MATHIS, C.S.C.
Notre Dame University
Notre Dame, Ind.

REV. WILLIAM MORRIS, S.S.
Theological College
Washington, D. C.

REV. JUSTIN MULCAHY, C.P.
St. Anne's Monastery
Scranton, Pa.

REV. JOHN P. O'CONNELL
St. Leo's Church
Chicago, Ill.

REV. NORBERT E. RANDOLPH
St. Teresa's Church
Chicago, Ill.

REV. H. A. REINHOLD
St. Joseph's Church
Sunnyside, Wash.

REV. SHAWN SHEEHAN
St. Mary of the Annunciation Church
Cambridge, Mass.

REV. STEPHEN A. WARD
Our Mother of Sorrows Church
Johnstown, Pa.

REV. ALPHONSE E. WESTHOFF
St. Peter's Church
Kirkwood, Mo.

REV. ALOYSIUS F. WILMES
Sacred Heart Church
Elsberry, Mo.

REV. MOTHER M. BORGIA, C.PP.S.
St. Mary's Institute
O'Fallon, Mo.

REV. MOTHER M. JEROME, O.S.B.
Sacred Heart Convent
Yankton, S. Dak.

SISTER M. BERTRAND, C.S.J.
St. Anthony's Convent
Minneapolis, Minn.

COL. JOHN K. ROSS-DUGGAN
Delray Beach, Fla.

MR. JOHN JULIAN RYAN
South Bend, Ind.

MRS. JOHN JULIAN RYAN
South Bend, Ind.

THE 1953 GRAND RAPIDS NATIONAL LITURGICAL WEEK

PATRON

MOST REVEREND FRANCIS J. HAAS, D.D., Ph.D., LL.D.

Bishop of Grand Rapids, Michigan

HONORARY CHAIRMEN

Right Reverend Monsignor Raymond H. Baker, V.G.
Right Reverend Monsignor Joseph Koss
Right Reverend Monsignor Charles F. Bolte
Right Reverend Monsignor Joseph Lipkus
Right Reverend Monsignor Robert W. Bogg
Right Reverend Monsignor Bernard J. Hansknecht
Right Reverend Monsignor Edmund F. Falicki
Very Reverend Monsignor Anthony P. Arszulowicz
Very Reverend Monsignor William J. Murphy
Very Reverend James H. Bryant
Very Reverend John Maksymowski
Very Reverend Raymond J. Sweeney
Very Reverend Boniface Winowiecki, V.F.
Very Reverend Charles D. Baker, V.F.
Very Reverend William E. Fraser, V.F.
Very Reverend Joseph J. Malinowski, V.F.
Very Reverend Joseph H. Henige, V.F.
Very Reverend John Westdorp, V.F.

GENERAL CHAIRMAN

Harold Gillisse

EXECUTIVE DIRECTOR

Reverend T. Vincent McKenna

ARRANGEMENTS
Rev. Bernard Sikorski
Mr. John L. Wierengo, Jr.

ALTARS
Rev. John Najdowski
Mr. Leon Wright

ART
Rev. Speer Strahan
Mr. Robert Dolan

BISHOP'S RECEPTION
Rev. Charles A. Salatka

CEREMONIES
Rev. T. Vincent McKenna
Rev. Joseph Battersby

COLLEGE AND HIGH SCHOOLS
Very Rev. Msgr. Arthur F. Bukowski
Very Rev. Msgr. William J. Murphy
Mr. Warren Eardley

DECORATIONS
Very Rev. George Strass, C.SS.R.
Mr. Frank Selzer

EXHIBITS
Rev. Charles Brophy
Mr. Ray Sullivan

HOUSING
Men Religious: Rev. Bernardine, O.F.M.
Sisters: Rev. Charles Wilson, O.P.
Seminarians: Mr. Joseph Malewitz
Laity: Mr. John Leidlein

INFORMATION
Rev. Charles A. Killoger, O.M.I.
Mr. Fred Miller

LUNCHEONS
Very Rev. John Maksymowski
Rev. John McGee

MUSIC
Rev. John Thome
Mr. Joseph Sullivan

PRINTING
Rev. Arthur J. LeRoux
Mr. John R. Nye

PROGRAM PRINTING
Very Rev. Raymond J. Sweeney
Mr. Walter Gutowski

PUBLICITY
Rev. Joseph C. Walen
Mr. John Kelly
Mr. Chester Matel

REGISTRATION
Rev. John Klonowski
Mr. Daniel Kozak

TRANSPORTATION
Rev. Theodore Liebek
Mr. Walter Arszulowicz
Mr. Joseph O'Brien

USHERS
Rev. J. W. Delehanty
Mr. Harry J. Robinson
Mr. Daniel Starmann

WAYS AND MEANS
Rev. Francis Schultz
Mr. E. M. Hess

AN INVITATION

The Liturgical Conference seeks to aid the hierarchy in promoting greater active and intelligent participation in the liturgy, and hopes to enroll as members all those who wish to cooperate in attaining this goal. Strength lies in the unity and cooperation of all. The Conference hopes to be this bond of unity, this font of coordination of activity, and the source of mutual assistance and guidance.

The scope of the activity of the Liturgical Conference has widened within its fourteen years of existence to such a degree that it is necessary to secure a larger membership for the needed financial support. Membership is open to all who wish to share in the work—clergy, religious, laity.

We hope that we shall be able to list you as a member if you are not already one, and that you will interest others in our work.

Life Membership	$100.00
Sustaining Membership	10.00
General Membership	5.00
Seminarian Membership	2.00

Each type of membership entitles one to a copy of the current year's *Proceedings*.

Send dues to: THE LITURGICAL CONFERENCE

Elsberry, Mo.

TABLE OF CONTENTS

Foreword (Bishop O'Hara) ix

Editor's Preface xi

AUGUST 17

Address of Welcome (Bishop Haas) 1
Demonstration of Holy Mass (Msgr. Hellriegel) 3

AUGUST 18

Homily (Msgr. Hellriegel) 26
Blessed Pius X Envisions Corporate Worship (Bishop Mulloy) 30
I Hear Whole Congregations Singing (Father Conley) 49
Singing The Church's Music (Father Ginder) 57
Frequent Communion, Accessible and Integrated (Father Reinhold) 65
The Fast Ought Not Prevent Communion (Father Diekmann) 72

AUGUST 19

Homily (Msgr. Ebner) 82
A Glorious Mystery Disclosing Itself (Father Howell) 86
Corporate Worship Affecting The School (Sister Francille) 105
Can Psalms Again Be Popular Prayers? (Father Ahern) 117
Making More Use of the Bible (Father Cummins) 126
Things Pius X Would Wish To Have Seen (Bishop Schexnayder) 137

AUGUST 20

Homily (Father Ducey) 147
Sectional Meetings 151
Pius X and Restoration of Liturgical Life (Father Leonard) 153
Pius XII Envisions The Future (Father Carroll) 163
Farewell Address (Bishop Haas) 181
The Inevitability of Evening Mass (Father Ehmann) 184
Homily (Msgr. Hellriegel) 192

FOREWORD

The canonization of Pope Pius X gives this volume of the Proceedings of the National Liturgical Conference a special timeliness. I have been impressed with the scholarship and the apostolic spirit of the papers prepared by distinguished members of the Liturgical Conference. Nearly every aspect of the public prayer of the Church has been made the subject of enlightening and heart-warming comment. The unanimity with which the writers place their wreaths of homage at the altar of Pius X is no accident.

The sanctity of Pius X, revealed in the words and actions of his entire life, is especially high-lighted in his promotion of the liturgical revival. The Pontiff was profoundly convinced that the participation of the faithful in the Mass and the public prayers of the Church was for them the indispensable source of the true Christian spirit. His courage matched his conviction. The faithful were to be made aware of the sublime privilege which became theirs in Baptism. By the graces and character imprinted in this Sacrament they had become in the words of St. Peter—"a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ" (I Peter 2:5).

Our Holy Father, Pius XII, on the occasion of the beatification of his saintly predecessor, observed: "The real glory of the Pontiff is that he is in our day the Pope of the Holy Eucharist." He had already remarked in his encyclical *Mediator Dei* that the liturgical revival "has called attention to the doctrine that all the faithful form one closely knit body of which Christ is the Head."

More recently Cardinal Lercaro in his masterly address on the occasion of the opening of the International Liturgical Conference at Lugano, declared: "The aim of the liturgical movement of Pius X was to restore to the Christian people a loving understanding of the sacred liturgy and thereby lead them to an active participation in it."

We as Americans can rejoice in the crusade of prayer and pilgrimage which swept from our own country to the successor of St. Peter acclaiming the sanctity of the Pope of the Holy Eucharist, and of the Mystical Body and consequently of the liturgy. I would like to recall that the

Confraternity revision of the Baltimore Catechism in its chapters on the Church supplemented the juridical aspect of the Church, with which the older edition was primarily concerned, with the interior and supernatural aspect of the Church leading to the sublime doctrine of the Mystical Body—again emphasizing an awareness of the supreme pastoral aim of Pius X—"to bring all things to a head in Jesus Christ." The challenge to holy living in the liturgical directives of Pius X will rally generations yet unborn to the faith once delivered to the saints.

Passion Sunday
1954

✠Edwin V. O'Hara, D.D.
Bishop of Kansas City, Mo.

EDITOR'S PREFACE

The world awaits with joyful anticipation the canonization of Blessed Pius X on May 29 when His Holiness, Pope Pius XII, will raise to full honors of the altar the prime mover of the liturgical apostolate. His program of restoring all things in Christ rests upon the cornerstone of the sacred liturgy, active participation in which he proclaimed as the "primary and indispensable source of the true Christian spirit." His canonization will, no doubt, give added impetus to the liturgical apostolate, which Pope Pius XII has singled out as the most basic and important of the many apostolates in the Church today. With a *Saint* Pius X as its heavenly patron and protector, the Liturgical Conference, along with the ever increasing number of organizations and individuals of like mind throughout the world, can justifiably hope for even greater progress in the years just ahead.

The Grand Rapids Liturgical Week of 1953 was planned to be *the* tribute of the Liturgical Conference to Blessed Pius X in the fiftieth year since his accession to the Throne of Peter on August 4, 1903. The papers and discussions, all centering on the theme, "Blessed Pius X and Corporate Worship, 1903-1953," give the reader a comprehensive survey of the liturgical apostolate during the past fifty years.

The 1953 Liturgical Week closed on August 20, the thirty-ninth anniversary of the entrance into glory of the great Pope of the liturgy, with a most inspiring Pontifical Mass offered facing the congregation by the Most Reverend Joseph H. Albers, Bishop of Lansing, Michigan, in the spacious Civic Auditorium of Grand Rapids. Through the Most Reverend Apostolic Delegate permission had been obtained to celebrate the Mass of Blessed Pius X, making it a truly historic occasion of the first use of this Mass formula in the United States.

The Grand Rapids Liturgical Week, notable in many respects, is likely to be long remembered because of His Excellency, Bishop Francis J. Haas, its fatherly and gallant host. Early in the summer he had suffered a severe heart attack and had left the hospital a mere ten days before the opening of the Week. In spite of the protestations of those who had his best interests at heart, he nevertheless insisted on being present at the opening session, having said a few days before: "I will be there,

even if I have to give my life." In addition, he appeared at three more sessions, was host at a dinner at his home on Thursday for about twenty Conference guests, and before the closing Pontifical Mass in the Civic Auditorium made his last public appearance and gave his last public address. The news of his sudden death on August 29, only eight days after bidding farewell to the participants of the Week, was truly shocking. May his great soul rest in peace! Surely he is still mindful of our cause before the throne of God.

A special word of thanks is due to the Local Committee which had made such excellent preparations under the leadership of Father T. Vincent McKenna, as well as to the speakers and chairmen who, as is traditional, rendered their distinguished service without monetary compensation. Finally, the Liturgical Conference owes a great debt of gratitude to its episcopal president, the Most Reverend William T. Mulloy, Bishop of Covington, who, though prevented by an accident from being present at the Grand Rapids Week, has favored it with enlightened leadership and paternal encouragement since August, 1952.

THE EDITOR

Opening Session

MONDAY EVENING

AUGUST 17

General Chairman

MR. HAROLD GILLISSE

Grand Rapids, Mich.

Chairman

THE RT. REV. MSGR. REYNOLD HILLENBRAND, S.T.D.

Hubbard Woods, Ill.

GENERAL CHAIRMAN: We will open this evening's session with a prayer led by His Excellency, Bishop Haas. (Prayer).

As you have noticed in your programs, His Excellency, the Most Reverend William T. Mulloy, President of the Liturgical Conference, was to be chairman at this opening session of the Fourteenth National Liturgical Week. However, in the past few feeks he met with an accident, and his doctors advised His Excellency not to come. We have in his place the Vice-President of the Conference, the Rt. Rev. Msgr. Reynold Hillenbrand, who will act in Bishop Mulloy's place.

CHAIRMAN: It is a real delight to be able to introduce to you His Excellency, Bishop Haas, your own Bishop. It marks a fusion of interest in the Liturgical Conference to have Bishop Haas as sponsor of the Liturgical Week. It marks a fusion of our interest in the Church, and simultaneously our great interest in the social doctrine of the Church. Bishop Haas is the ablest exponent in the land of the Church's social teaching, a man who has very lucidly and very persuasively written of the Church's social interest, a man who has been one of the foremost proponents of the cause of inter-racial justice in our country as the former chairman of the National Federal Employment Practices Commission, a man who has distinguished himself in the classroom, and a man who has become your well beloved Bishop here in Grand Rapids. He accepted the invitation to sponsor this Liturgical Week because he has been so widely read in the popes. He said that it was his great privilege to welcome the Week because he felt that there is throughout the land a sad lack of participation on the part of the lay people in the liturgy of the Church. I feel that I discharge a long-standing personal obligation

in being able to introduce to you for a few words His Excellency, Bishop Haas.

ADDRESS OF WELCOME

THE MOST REVEREND FRANCIS J. HAAS, D.D.
Bishop of Grand Rapids

I am supposed to be here for only half an hour. Doctor's orders. I did not have a fall like Bishop Mulloy, but I did do a little time over in St. Mary's Hospital up until two weeks ago.

I assure you it is a great pleasure for us here in Grand Rapids to welcome the Fourteenth Liturgical Week, not only to honor the great Blessed Pius X, who will soon be honored on our altars as a Saint, but also for ourselves. That is what Pius X was concerned about—us.

The Liturgical Conference means to me, teaching the people the signals. Some of you men when you were in high school knew how important signals were in a football game. You did not go into a game unless you knew the signals, and if you were on the team you practiced a long time in the fall to learn the signals. The signals meant something. They meant something very important: where the ball goes, who carries the ball, which way, on this side or that, end run, forward pass, or whatever it is. Now, in a sense, that is what the liturgy is. Of course, it is a sacred thing, and that makes all the difference; but, after all, essentially the idea is the same. In the football game the signals give the meaning of things. In the liturgy the Church has over the centuries elaborated its beautiful series of things that mean something in Holy Mass, in the Sacraments and in the Sacramentals. It is our purpose this week to educate ourselves better, to have a better understanding of what those signals mean. You are going to have here tonight a demonstration. You will have a better exposition of these things than I can give you, by people who are experts in the matter.

I hope you will turn out in great numbers during this Week. Come to Holy Mass tomorrow morning and you will see something new—something new but something old. You will have interesting discussions, expositions and explanations of the signals, the sacred signals of the Church. The Church speaks by signs. The definition of a Sacrament is that it is a sign. Take a little child learning his catechism. The first thing he learns about a Sacrament is that it is an outward sign, instituted by Christ to give grace; but we want to know what the signs mean. That is the purpose of this Liturgical Week. I assure you I am

happy to see this fine attendance tonight, and I shall be delighted to know that you turn out in equal numbers all through the Week until the climax on Thursday night. May God bless you.

CHAIRMAN: I am happy to introduce to you an eminent guest who is on the stage, His Excellency, the Most Reverend Joseph Rancans, the Bishop of Riga in Latvia.

It has become a custom at the Liturgical Week to have on the first evening a demonstration of the Mass. This has always been done by Monsignor Hellriegel, and he will do it for us again this evening. Monsignor Hellriegel needs no introduction. He has achieved such wonderful success with the liturgy in his own parish. He is the past President of the Liturgical Conference, and everywhere through the land he is known for what he has done. He is going to be aided and abetted in this demonstration by two other priests of the Archdiocese of St. Louis—Father Westhoff and Father Wilmes.

A DEMONSTRATION OF HOLY MASS

RT. REV. MSGR. MARTIN B. HELLRIEGEL
St. Louis, Mo.

INTRODUCTION

March 23, 1928 has left an indelible impression on my mind. It was on that day, at 7 o'clock in the morning, that I knelt for the first time in my life at the tomb of the now Blessed Pius X, the "poor and rich" son of Riese, and, after placing with gratitude a six foot-in-diameter laurel wreath on his casket, offered the Eucharistic Sacrafice at the altar near his tomb, with some fifteen to twenty people actively and fervently participating. Never before was I impressed so much as on that unforgettable morning by the immortal words of Pius, that "active participation by the faithful in the sacred mysteries and the solemn prayers of the Church is the *primary* and *indispensable* source of the true Christian spirit." Towards evening I paid a visit to Miss Sarto, the then still surviving sister of Pius X, to thank her also for the great work her brother had done for the revitalization of the Church, the "incorporation of all things in Christ" by means of the living and life-imparting liturgy. When I was about to leave, Miss Sarto gave me a card with the Pope's picture and a small piece from his garments attached to it. "Take this with you as a remembrance of my brother Beppo." What wonderful people these Sarto's were, so simple, so Catholic, so imbued with the *sentire cum Ecclesia*. Naturally, since June 3, 1951, the day of the

beatification of Pius X, this "Sarto relic" holds a still higher place of honor in my study.

IN THE LIGHT OF PIUS X

Is it true to say that Blessed Pius is "the Pope of frequent Communion?" Without doubt it is, provided we keep in mind the "totality" of his program: frequent Communion by all means, as the *climax* of active participation in the Eucharistic Sacrifice whenever possible, and not just for the sake of personal devotion. One can quickly sense the mind of Pius by reading his encyclicals, particularly his decree on frequent and daily reception of Holy Communion, which begins so grandly with the words of the Council of Trent: "The Holy Council wishes indeed that *at each Mass* the faithful who are present should communicate not only in spiritual desire, but sacramentally, by the actual reception of the Eucharist." I think, it would be more correct to say that Blessed Pius is "the Pope of frequent and daily Holy Mass with Holy Communion by all present." Some years ago Father Ellard said: "There are people who consider Holy Mass a sort of sacred mechanism that provides consecrated particles." God forbid that the re-enactment of Calvary, the rendering present of the world-redeeming Sacrifice of the God-Man Jesus Christ, should mean to us no more than "a sacred mechanism that provides consecrated particles." Pius X has taught us otherwise.

During these days of the Fourteenth Liturgical Week here at Grand Rapids, Michigan, a Week dedicated to that great Eucharistic Pontiff, the thirty-ninth anniversary of whose *transitus* to heaven will be celebrated next Thursday (August 20) with evening Pontifical Highmass in "honor of Blessed Pope Pius X," we must endeavor to deepen our understanding of, and our love for, the central act of Catholic worship, the most Holy Sacrifice of the Mass, the "fount of all holiness," as we prayed only a few weeks ago in the Secret prayer of the feast of St. Ignatius of Loyola (July 31).

PURPOSE OF THE DEMONSTRATION

Let us, therefore, commence this important Week with a demonstration of Holy Mass. Worship of God, particularly the supreme act of divine worship, Holy Mass, may, of course, never be a "demonstration." Such would be *human* worship. Using the *divine* for *human* aggrandizement is a sacrilege. But if a demonstration, properly done, leads, even in a small measure, to more active and fruitful participation in the Eucharistic Sacrifice, the Sacraments and Sacramentals, then, by all means, let us make frequent use of such demonstrations. By *explaining* things

and, at the same time, *showing* them, impressions will become deeper and far more lasting. Remember the two axioms, (a) that the more senses there are in operation, the deeper the impressions, and, (b) that nothing will be in our mind unless it previously was in our senses. Of course, we admit the truth of these axioms, but often fail to apply it. I am afraid we have become too "abstract" and "ethereal" in presenting our holy faith. True, faith comes from hearing, but *not only* from hearing. In this age of visualization we must make better use of the "eye" since "vision," as a rule, is more powerful than audition. How well the early Church knew this . . . and educated her members so successfully by her rich symbolism. The purpose, then, of tonight's demonstration is to explain *and* show the greatness of Holy Mass—as far as that is possible within one hour—in the spirit of him who said: "Do not pray *in* the Mass, pray *the* Mass" (Pius X).

THE TWO PARTS

Holy Mass *begins* with the sign of the cross at the foot of the altar and *ends* with the *Deo gratias* after the last Gospel. I think we should say: Holy Mass consists of two parts: A smaller and a greater, or, the *Fore-Mass* and the *Sacrifice-Mass*. The purpose of the first, the Fore-Mass, is to dispose minds and hearts for the second and greater part, the Sacrifice proper. As plowing must necessarily precede sowing, lest the seed fall by the wayside, so the "plowing" of the mind and heart must go before the "planting" of the Eucharistic Seed.

It may well be that by our customary way of dividing the Mass into "three *principal* parts, Offertory, Consecration and Communion" we have, without knowing it, lessened in the minds of many of our people the importance of the Fore-Mass, with the result, that some people do come as late as "up to the three principle parts," thus missing the very *purpose* of the Fore-Mass, namely, the proper preparation of mind and heart. "And that which fell by the wayside was trodden down."

1. PRAYER. 2. SONG. 3. INSTRUCTION

We pray, we sing, we hear. The Church—following the synagogue service—always adhered to this triple way of uniting her sons and daughters with the Father in heaven, and with one another, through Christ, the Lord. In holy fellowship, as God's family, we come together (1) to lift up our hearts, (2) to sing to the Lord, (3) to listen to His word. The Fore-Mass, therefore, is made up of these three elements: prayer, song, instruction. From this we can readily see that the so-called "Low" Mass cannot be the "ideal form" for offering the greatest act of

our worship. The "ideal form" is, and always will be, the *sung* Mass. The sung Mass is the *ordinary*, the Low Mass the *extraordinary* way of celebrating the august Sacrifice of redemption. Such portions as Introit, Alleluja, *Gloria*, etc. were never intended to be "spoken." By their very nature they are chants, hymns. All of us should make earnest efforts to promote that fuller, richer, worthier and more God-pleasing form of divine worship, the sung Mass, especially on the Lord's day and the greater feasts of the year. Not what "the people like" but what is "befitting the majesty of our God" must guide our minds and actions.

THE ALTAR

"*Altare Christus est*, the altar is Christ" says the ordaining bishop to the subdeacon. The altar is the holiest spot, the place where heaven and earth embrace each other, the place where the eternal Son of God re-enacts with His members His one great Sacrifice of Calvary for the glory of God and the greater sanctification of His redeemed; where He lays down His life for His sheep so that they may have it in abundance.

You have already noticed that the altar up here is so arranged that the priest faces the people. We call it a *versus populum* altar. Why did we arrange it in that way? For three reasons:

(1) Because for over a thousand years that was the more *usual way* of offering Holy Mass. "Jesus standing in the *midst* of His disciples!" Gradually a change came, especially during the "gothic period" when the so-called "reredos" (the ornamental screen) behind (or on) the altar grew to such heights that the priest—no longer able to see his people—was compelled to move to the "other" side of the altar. It was during this very period that a change also occurred—shall we call it a "new Eucharistic emphasis?"—from "sacrifice" to "real presence." In the minds of people the altar became more of a "throne" than a "table of sacrifice." That change was not too happy a one. It was Blessed Pius who pointed out again the proper Eucharistic *order*. The Holy Eucharist is: sacrifice, sacrificial meal and real presence, i.e. a) we offer it, b) we eat it, c) we adore it. In the old Roman basilicas the altar still has its ancient position, so that whenever the Sovereign Pontiff offers Holy Mass, say in St. Peter's, in St. Paul's, in St. Mary Major or in any other of the ancient basilicas, he *faces* the people, a sign that the Church has not discarded this pristine way of offering Holy Mass; in fact, she takes this *versus populum* celebration for granted, as one can see from the "General Rubrics" of the Roman Missal.

(2) Because a number of bishops throughout the world have ordered, or,

at least, granted permission, to erect altars *versus populum,* surely not for the sake of restoring "old" forms but to bring about a closer, more active participation. After all, one takes much greater interest in what one can see than in a thing partly or even completely hidden away. No doubt, our good teaching nuns, when kneeling as "shepherdesses" behind their pupils, would be spared from many a "psst, psst," if the children had a chance to see the actions—the 767 actions—going on at the altar. Psychologically, wouldn't it look odd if one of two persons, while transacting an important business, had his back turned to the other? And, surely, Holy Mass is the most important business there is. I do not mean, of course, that the position of an altar is essential—no, there are things far more *essential* than that—but I do mean, that the *versus populum* position will create an understanding, intimacy, directness and contact which the other position simply cannot give. The closer you come to the fire, the warmer you will feel. "I came to bring fire on this earth, and My desire is that it be enkindled." I am convinced that a *versus populum* celebration in seminary, convent and parish would be an excellent way towards a greater enkindling of that "divine fire" which is burning on God's altar, morning after morning. Incidentally, a *versus populum* celebration may require greater tact, reverence, slower movements, avoidance of mannerisms on the part of the celebrant. But that will be good for both priest and flock as they are gathered together around "the primary and indispensable source of the true Christian spirit."

(3) Because a demonstration really requires a *versus populum* position, else one half of the demonstration would fall by the wayside.

We have asked our national Secretary, Father Wilmes, to enact the part of the *priest,* and Father Westhoff, who has just completed his new St. Peter's Church in Kirkwood, Mo., a church in which the altar of Sacrifice dominates the entire edifice, to be the *server.* We are grateful to the two Fathers for their willingness to assist in this demonstration.

I

THE FORE-MASS BEGINS

In the sign of the cross! In the sign of redemption! "Think of it when you make this sign of the cross" writes Romano Guardini, "it is the holiest sign there is. Make it carefully, slowly, make a large one with recollection. For then it embraces your whole being, body and soul, your thoughts and your will, imagination and feeling, doing and resting; and in it all will be strengthened, stamped, consecrated in the power of Christ, in the name of the Holy Trinity."

Now and then it happens that we Catholics do things hastily, slovenly, thoughtlessly. No wonder that non-Catholics become puzzled over "the strange things these Catholics are doing." Quite often it is our own fault. On the other hand, no sane person should be disturbed by a sign of the cross reverently made; that glorious sign of the cross which unites heaven and earth, brother and sister in the Blood of Jesus Christ. "*Ave crux, spes unica!* Hail cross, our only hope!"

THE INTROIT, THE LITURGICAL OVERTURE

We have mentioned before that the precious "diamond" of the Eucharistic Sacrifice is surrounded by the "ring" of *prayer, song* and *instruction*. Some of these portions are stationary, that is, they remain the same for each day, and are called "the ordinary"; the others change from day to day, according to the mystery and feast, and are, therefore, called "the proper" of the Mass. There are as many *proper* parts in the Missal as there are angelic choirs standing about the heavenly altar, nine: a) Four *processional* songs: Introit, Gradual, Offertory and Communion. b) Three *prayers*: Collect, Secret and Post-communion. c)— Two *instructions*: Epistle, Gospel with Sermon. Of the four processional songs *two* are for the "procession of the *clergy*," viz. the entrance (Introit) of the clergy to church, and the procession of the deacon with the holy book of the Gospels towards the people (Gradual with Alleluia). The *remaining two* are for the "procession of the *faithful*": the Offertory when they bring *their* gifts to God, and the Communion when God bestows *His* Gift to them.

The Introit may well be called the "liturgical overture" of the Mass because it introduces the spirit, the motif of the respective solemnity. "A child is born to us" (Introit of Christmas); "I arose and I am still with thee, alleluia" (Easter); "The Spirit of the Lord has filled the whole earth, alleluia" (Pentecost); "A great sign appeared in heaven" (Assumption of the Blessed Mother); "Thy friends, O Lord, are made exceedingly honorable" (Apostles). Yesterday we celebrated the feast of St. Joachim. If we recall that our Lady's father devoted one-third of his income to the temple, the other to the poor, and the third to his family, we cannot but admire the wisdom of the Church for introducing the Saint's feast by the striking word *dispersit* (he "dispersed" his goods), thereby giving us in the very first word of the Introit the motif of St. Joachim's solemnity: the feast of the man of great generosity and love. The Missal with its spiritual and literary jewels is a marvelous meditation book for clergy and laity. Would to God, we would spend eight to ten minutes each evening on the reading of the next day's *proper!* What a treasure-

trove of spiritual gold, what a gain for mind and heart even in *one* year!

KYRIE, ELEISON!

Returning to the center of the altar, the celebrant begins a threefold cry to Father, Son and Holy Spirit, (a) an acclamation to the majesty of the Triune God, but also (b) an humble plea for mercy and strength: *Kyrie, Christe, Kyrie, eleison!* Surely, this ancient battle-cry of the Church has brought victory and fortitude to millions throughout the ages from the great mercy-seat of Father, Son and Holy Spirit. Lord, have mercy!

THE GLORIA

"Glory to God in the highest, and on earth peace to men of good will!" We love this hymn sung by the angels when the King of angels was born at Bethlehem. How well it expresses the *whole work* of redemption: Glory to God, peace—life and joy—to men! For that purpose God's beloved Son came, died, rose, and will come again: to give glory to God in heaven, and peace to men on earth. "We praise Thee, we bless Thee, we give Thee thanks for Thy great glory!" What a majestic hymn! What an appropriate prayer also for a visit to the Blessed Sacrament. Adoration, thanks, petition—all are contained in this song of the angels. Let us learn it by heart, this grand hymn to the Blessed Trinity.

THE GREETING AND COLLECT

Having kissed the altar and received from Christ, the author of peace, that heavenly peace which only He can give, the celebrant salutes his flock: *Dominus vobiscum,* the Lord is with you. (Why should we say "be" with you? "Is" He not *with* and *in* His members?) A holy and precious greeting! But, as a rule (an unhappy "rule"!) the priest receives no answer except from the little fellow kneeling on the first altar step. *Et cum spiritu tuo,* and with thy spirit. "Be not silent onlookers" said Pius XI. I am afraid many of us are. How careful we are in everyday life to return a greeting: "Good morning, John." "Ah, good morning, Jim, how are you?" Yet, in the greatest and most intimate family-meeting we are silent. But, thank God, the spirit of Pius X is breathing, and the day is not too far off when the now silent onlookers will become active doers. "They are to be commended who strive to make the liturgy even in an external way a sacred act in which all who are present may share. This can be done in more than one way, when for instance, the whole congregation in accordance with the rules of the liturgy, either answer the priest in an orderly and fitting manner, or

sing hymns suitable to the different parts of the Mass, or do both, or finally in High Masses when they answer the prayers of the minister of Jesus Christ and also sing the liturgical chant" (Pius XII, *Mediator Dei*).

The celebrant returns to the book to recite the Collect. *Oremus,* let us pray! Much could be said about the "background" of the word Collect, particularly about the "gathering" in the so-called "collective church" by the faithful over whom a special prayer (Collect) was offered by the Roman Pontiff before they proceeded to the "stational church" for the celebration of the divine mysteries. Suffice it to say that in the Collect the celebrant "collects" the various intentions of his flock, their joys and sorrows, carrying them through our Lord Jesus Christ in the unity of the Holy Spirit to the Father in heaven. "And whatsoever you will ask the Father in My name, He will give it unto you!" It is a great moment, this carrying of our hopes and desires through our elder Brother Jesus into the hands of the Father—His Father and our Father. "Amen." To speak the *Amen* is the privilege of the flock; to put the seal, the stamp of approval, on the petitions that are now journeying heavenward through Jesus Christ.

How far are we now on our Eucharistic journey? We began (1) at the foot of the altar in deep sorrow. *Mea culpa!* (2) We ascended and rang, as it were, the divine "doorbell" *Kyrie, Christe, Kyrie, eleison* (3) We walked in and greeted the majesty of God: "Glory to God in the highest, we praise Thee, we adore Thee." (4) Then we placed through God's holy Son our petitions before the eternal Father. *Our* part is done. We must now be silent, be seated, and must listen to the word that comes from Father, Son and Holy Spirit.

Suppose you had to call on His Excellency, the Apostolic Delegate, how would you go about it? I think, you would do four things: (1) You wipe off your shoes, (2) you walk up the steps and ring his doorbell, (3) you go in and greet him "Good morning, Your Excellency," (4) and then you say, "I should like to ask Your Excellency for the following favor. . . ." *Your* part is over. His Excellency, the Archbishop, will ask you to be seated. *He* will now speak to you. In a similar way we act when we call on the great "Bishop and Shepherd of our souls." We wipe off the dust from our soul in the *Confiteor,* we ring the "doorbell" of God's heart in the *Kyrie,* we go in and greet Him, "we praise Thee, we adore Thee" in the *Gloria,* and then we place in the Collect our petition before God through His beloved Son. We may now sit down, for it is God's turn to speak to us. And since we rang His "door-

bell" three times we can expect also a threefold answer in the Epistle, Gospel and Sermon.

A. THE EPISTLE

The Epistle or Lesson is a letter from God our Father, delivered by one of His inspired ambassadors of either the Old or New Testament, and read to us by His Church for the purpose of preparing us, as the Apostle says, to present our bodies, a living sacrifice, holy, pleasing to God, our reasonable service. It is of interest to know that on Sundays the Epistle is always taken from the *New* Testament, because Sunday is a continuation of the Sunday of Sundays, Easter, "the day which the Lord has made," the day of unending newness. The daily use of the Scriptures in her greatest act of worship reveals not only the Church's high regard for the enlightening and sanctifying power of God's word, but also the mystic blood-relationship that exists between Bible and liturgy. The two are twins, so much so, that an appreciation of the one will lead to a love for the other. Is it any wonder that the *liturgical* movement was followed by a *biblical* movement?

Sometimes I have a feeling that the Epistle (or Lesson) of the Fore-Mass is treated like a stepchild. We have the Gospel read to us. We hear sermons "on the Gospel," but little is read and said about the Epistle. True, some of the Epistles—especially from St. Paul—are by no means easy. Even St. Peter had some difficulty with them, but did not for that reason "skip" them. So very often it is the Epistle that provides the concrete application of the truths set forth in the Gospel.

A word about our (evening) preparation of the next day's Mass text (surely a praiseworthy, profitable practice for both clergy and laity!): Open your (English) missal, ask for divine help, then endeavor to read the nine "proper" parts in the light of the Holy Eucharist through the "magnifying lense" of the respective mystery or feast. Remember that the texts of the Mass are *Eucharistic* texts and should, therefore, be read in their relation to the Holy Sacrifice which they surround and for which they dispose us. In other words, treat them—as they are indeed—as nine precious jewels set around the Eucharistic diamond, revealing to us a part of the infinite beauty and power of the Holy Eucharist.

Deo gratias, thanks to God, the Father, who by His letter has enlightened and strengthened us. The Epistle is followed by the Gradual (in olden days sung from the *gradus,* the "steps"). The Gradual is the echo of our gratitude and obedience to the voice of God. "Blessed is the nation whose God is the Lord; the people whom He has chosen for His inheritance. By the word of the Lord the heavens were established, and all the power of them by the spirit of His mouth" (Gradual, 17th

Sunday after Pentecost). If the Gradual looks *backward,* with thanks, to the Epistle, the Alleluia and its verse look *forward,* with expectation and love, to the Gospel, "the glad tidings" that shall be to all the people. Alleluia! In the meantime the sacred book is carried from the holy to the still holier corner of the altar, the "gospel side." The celebrant prays the *Munda cor meum,* in which he asks God to consecrate his *lips* and *heart* for a worthy announcement of the holy Gospel of Jesus Christ, His Son, our Lord.

B. THE HOLY GOSPEL

God's holy Son is about to speak to us. We stand in preparedness! The Lord is with you. The continuation of the holy Gospel according to St. Matthew (Mark, Luke, John). "Standing, signifies, above all, that we pull ourselves together. It means that we are attentive; we are, as soldiers say, 'at attention.' But it must be the right kind of standing. On both feet, with straight knees and back, not leaning against anything, upright and full of self-control" (Guardian). We stand in reverence for the *word* of Christ and for *Christ* the Word Who is about to appear in our midst to speak to us words of eternal life. Convinced of His mysterious presence we extend to Him sincerest greetings: *Gloria, TIBI, Domine,* glory be to *Thee,* O Christ. And, after He has spoken, *Laus, TIBI, Christe,* praise be to *Thee,* O Christ. One would not use the expression "to Thee" unless the person were present. *Twice* the Lord becomes present in each Holy Mass: by His holy *word* and by His holy *Sacrament.* We understand why at the solemn High Mass the Christ-book of the Gospels is accompanied by candles, is incensed and receives the kiss of reverence and homage. The Lord is present! We sign ourselves, tracing the sign of the cross on our *forehead, lips,* and *heart,* that the *holy Gospel* may be light to our mind, strength to our words and consecration to our actions. "Without Me, you can do nothing!"

C. THE SERMON

We preach Christ crucified, risen and coming again. Woe to a priest who would dare to preach himself. He would make impossible that operation by which the Holy Spirit gives *divine* fecundity to the *human* utterance, fecundity and power to that word and sound which the priest must humbly surrender to the Holy Spirit, as the "humble handmaid," Mary, surrendered her whole being to Him, so that, overshadowed by His power, the Word may become flesh, dwell among us, full of grace and truth. Yes, it is the sacred business of every bishop and priest as he mounts the pulpit, to preach Christ crucified, risen and coming again.

A great responsibility rests upon every priest to prepare well by prayer, meditation and study, so that he may "worthily proclaim the holy Gospel." And a great responsibility rests upon the faithful to open their minds and hearts to God's word made fruitful by the mysterious moving of the Holy Spirit. "He that is of God heareth the word of God!"

I am longing to see the day when at every Holy Mass, celebrated with the flock, on Sundays, feastdays, *and* weekdays, the bread of God's word will again be broken to young and old. I say "again" because there was a time in the Church when all took it for granted that Christ the *Teacher* and Christ the *Highpriest* could not be separated. Allow me to tell you that, during the past thirteen years, I have preached a homily daily, summer time included. The sermon doesn't have to be long but, I think, it should be. What a grand opportunity for giving to children and adults the proper "direction" for each day, showing them the "Eucharistic-moral" way of life according to the church year with its mysteries and feasts, pouring daily into their souls, first the "oil" of God's word, and then the "wine" of the Holy Eucharist. "Preach the word of God, be instant in season, out of season. . . ."

On Sundays and certain feastdays, before commencing the Holy Sacrifice proper, the *Credo* is said, which is our sincere "yes" to the word of the Father (Epistle), to the word of the Son (Gospel), to the word of the Holy Ghost (Sermon), *Credo!* Lord, I believe.

II.

THE SACRIFICE-MASS

A. THE OFFERTORY

The prayers and instructions of the Fore-Mass have prepared us for the great Action. *We* have spoken to God. *God* has spoken to us. Now the veil is removed from the paten and chalice. The Offertory begins, "the bringing up" of gifts to God. Says our Holy Father: "It frequently happens that the faithful assisting at Mass join their prayers alternately with those of the priest, and sometimes—a more frequent occurrence in ancient times—they offer to the ministers at the altar bread and wine to be changed into the Body and Blood of Christ, and, finally, by their alms they get the priest to offer the divine Victim for their intention" (*Mediator Dei,* 50).

What a spectacle to God and His angels when the faithful in those blessed days approached the altar at the Offertory and at the Communion, first to *give* and later to *receive.* The Mass was both *their gift* to God through Christ, and *God's Gift* to them through Christ! And

what did they bring? Bread, wine, flowers—usually white lilies and red roses to symbolize the two highest states in the Church, virginity and martyrdom—gold and silver, fruit and oil, and whatever else they were able to give. In those gifts they brought *themselves,* like the Magi who in the gold, incense and myrrh, offered themselves to their God, Priest and Savior.

But whether the gifts of bread and wine are actually carried to the altar (the above words of our Holy Father make it clear that this venerable practice is still in existence), or whether they are placed there before hand, one thing is certain, they *are our gifts,* by which we place ourselves with all we are and all we have on God's altar. "Receive, O Holy Father. . . ." (1) First, the *bread,* made up of so many kernels from so many fields, all made compact in *one* bread, to which the Apostle alludes, "We being many, are *one* bread in Christ." Yes, one bread, a pure bread, a holy "communion" for Him who is Holy "Communion" to us. "If you abide in Me, and I in you, you will bring forth much fruit." (2) Then the *wine,* to which are added a few drops of water, as was done at the Last Supper. A mysterious moment, indeed, this mingling of wine and water, symbol of that wondrous exchange wrought by Jesus Christ Who became a sharer in *our humanity* that we might become sharers in *His divinity.* "We offer unto Thee, O Lord, the chalice . . . ," the chalice with wine mingled with water, the sign of intimate, vital union with Christ our Head. The human heart ("water") is restless, until it rests in Christ (the heavenly "Wine"). (3) Finally, *ourselves,* without which the Offertory would remain one-sided, incomplete. "In a spirit of humility and with a contrite heart may *we* be received by Thee, O Lord, and may our sacrifice be so offered in Thy sight this day that it may please Thee, O Lord God." Bread, wine and ourselves! And these three are one. Surely, the greater our generosity to God at the Offertory, the greater His loving-kindness and mercy to us at the Communion. "He that soweth sparingly, will reap also sparingly."

Sometimes the question is asked: When did the "Offertory procession" disappear?" I don't know that it ever disappeared. What would you call the carrying of water and wine from the credence table to the altar by the *server,* or, the more solemn bringing of the gifts at the High Mass by the *subdeacon,* or the offering of the candle by the newly professed *nun* and by the newly ordained *priest,* and, especially, the grandiose presenting of candles, bread and wine by the newly consecrated *bishop?* Are all these not "Offertory processions," crippled ones, no doubt, and, I am convinced, no longer as gripping as in the days of

greater faith? Someone remarked: "The Offertory procession and the chasuble have suffered severely in the past from liturgical malnutrition, the former turning from full stature back to an embryo, the latter from a chaste garment to a fiddle-bag, whereas the mitre, which should never have exceeded the maximum height of ten inches, has mounted to a breath-taking altitude of twenty inches." We can be sure that the great *omnia* (all things) incorporation program of Blessed Pius will gradually restore, not only the original significant Offertory procession and the use of more dignified garments "for highpriests, priests and levites," but also church music, church architecture, congregational singing and a thousand other things, including the atmosphere of many of our religious goods and vestment houses now about at their lowest ebb. "Lord, I have loved the beauty of Thy house, and the place where Thy glory dwelleth."

We must, of course, not forget the "Offertory *collection*." Many people may not at all realize why this collection is taken up at the *time* of the Offertory. True, its present form is not particularly graceful and poetic—I mean, that passing from pew to pew with long sticks headed by a wire-backet, into which the parishioners sometimes "throw" their offerings. Two (or four) large silver plates would, indeed, be worthier receptacles for "the gathering of the gifts and hearts of God's people." Towards the end of the collecting these plates could be carried by two servers to the sides of the altar. "Receive, O Lord, the gifts and prayers of Thy people . . . that what the *individual* offers to the honor of Thy name may avail for the salvation of the *community*." Because this truly significant Offertory collection has become so cold, if not commercially tainted, we should raise it up, spiritualize it, that it will become a purer, nobler and more symbolic expression of the giving of ourselves to God. The better our people understand its sacred character, the less disposed they will be to "throw" their offering into the basket, for one does not "throw himself" away. Let us give to things a "soul" again, and they will "rise to new life."

Having washed his hands and petitioned the Holy Trinity to accept our gifts (bread, wine and ourselves) the priest asks his flock: "Pray, brethren, that *my* sacrifice and *yours* may be acceptable to the Lord, our God." My sacrifice and yours! You are well aware of the indelible, eternal *mark* which three of the seven Sacraments—Baptism, Confirmation and Holy Orders—imprint upon our soul, a mark which neither heaven nor hell can efface. According to St. Thomas this mark is a sharing—in a smaller, greater and still greater degree—in the priesthood of Christ. "O Christian, remember thy priestly dignity!" A pagan (the man with-

out the "mark"!) can only *attend* Mass; you and I can *assist, participate* and *offer* it. "By the waters of Baptism, as by common right, Christians are made members of the Mystical Body of Christ the Priest, and by the 'character' (mark) which is imprinted on their souls, they are appointed to give worship to God. Thus they participate, according to their condition, in the priesthood of Christ" (*Mediator Dei,* 88).

It is again the people's privilege to speak the great *Amen,* this time the *Amen* to the prayer which concludes the Offertory, the Secret, thereby setting the seal of corporate approval on the action of their priest at the altar. *Amen!* So be it!

B. CONSECRATION

We are about to enter the Most Holy. Gifts and hearts are ready. *Sursum corda!* By all means "lift up your hearts," and keep them "lifted up," for the time is at hand "to give thanks to the Lord our God." (The Greek word "Eucharist" means "to give thanks"). Let us celebrate the great Eucharist. With joy we shout: *Dignum et justum est*—in plain English—"Hurrah, let's do it." *Dignum et justum est* is the old Roman way for saying "Bravo, that's fine, let's do so." Picking up our very thoughts the celebrant continues: "Indeed, *dignum et justum est* that we should give thanks to God at all times through Christ our Lord . . .". And on he goes until "in union with the angels and archangels, seraphim and cherubim" he can join the angelic hosts in their unceasing hymn of praise: "*Sanctus* . . . Holy, holy, holy is the Lord of hosts. Heaven and earth are filled with Thy glory. Hosanna in the highest!" And, uniting himself with the children, men and women, who on the first Palmsunday accompanied our Lord from Mount Olivet to the Holy City, he exclaims: "*Benedictus.* . . . Blessed is He Who cometh in the name of the Lord. Hosanna in the highest!"

In a few moments our most Holy Lord will come to "His Holy City," to His altar, to His beloved flock. With palms of love and olive branches of faith we welcome Him "Who cometh in the name of the Lord," Jesus our Savior, our Victim, our Food, our Brother.

Let us attentively follow every action at the altar. The priest looks up to heaven . . ., lays his hands on the altar as Christ laid His on the cross, kisses the altar and begins the sacred Canon, saying: We beseech Thee, eternal Father, through Jesus Christ, Thy Son, receive and bless these gifts, these offerings, this holy and unblemished sacrifice which we offer:

1. For the holy Catholic *Church,* that it may please Thee to grant her peace and unity throughout the world.

2. For our Holy Father *Pope* Pius—the celebrant bows with reverence at the name of Pius, Christ's Vicar, Peter's successor, our high-priest and beloved father—in union with whom alone (*una cum famulo tuo!*) this sacrifice can be offered legitimately and rightly.
3. For our *bishop* N.N., the chief priest and pastor of the diocese.
4. For all who, united to the chair of Peter, *spread* the Catholic and apostolic faith (bishops, priests, religious, lay men and women).
5. For Thy *servants* and *handmaids* N.N. (here the priest joins his hands, prays a little while for those he wishes to pray for, then with outstretched hands he continues):
6. For all *here present* whose faith and sacrificial spirit are known to Thee, for whom we offer, and who themselves offer this sacrifice, both for themselves and theirs, for the redemption of their souls, and the realization of their hope in salvation and prosperity.

Now that the bond of mystic fellowship with the Church *militant,* Head and members, is renewed, we turn with profound reverence to the members of the Church *triumphant,* united with us in the celebration of this heaven-and-earth-embracing sacrifice:

1. In the first place to the glorious Virgin *Mary,* Mother of our God and Lord Jesus Christ. Likewise
2. to the twelve *apostles,* led by blessed Peter and Paul, and followed by
3. twelve white-robed *martyrs* (particularly dear to the most Holy Roman Church),
4. and to all the *saints,* so that through their merits and prayers we may obtain God's protection and assistance.

COME, LORD JESUS!

1. *Hanc igitur.* The celebrant holds his hands over the bread and wine. On the day of "atonement" the Jewish highpriest—for his own sins and for those of his people—placed his hands on the scapegoat before it was driven out into the wilderness. Our Holy Lord has become for us the divine *Scapegoat,* loaded with our inquities, so that by His bruises we might be healed. "Come to Me you that labor and are burdened, and I will refresh you!"

But there is still a deeper meaning: I am thinking of the significant use of the hand in the administration of every one of the Sacraments. At Baptism the priest's hand is repeatedly held over the catechumen. At Confirmation the bishop places his hand on the forehead of the person about to be sealed by the Holy Spirit. In the tribunal of God's mercy the priest holds his hand over the contrite penitent. In Extreme Unction,

the anointing unto glory, the priestly hand is extended over the sick. The bishop lays his hands on the candidate about to be raised to Holy Orders; and bridegroom and bride stand at God's altar with hands joined to administer to one another the "great sacrament." And so also in the celebration of the greatest Sacrament, the Holy Eucharist, the priest's hands are extended over the bread and wine that are about to lose their substance, making room for the substance of the most holy Body and Blood of Jesus Christ, through Whom the priest petitions the merciful Father to dispose our days in peace, to rescue us from everlasting damnation and number us among His elect.

2. *Quam oblationem.* The great moment is fast approaching. Five times the priest signs our gifts. "Vouchsafe to *bless, consecrate, approve,* make genuine and pleasing to Thee, O God, this offering that it may become FOR US the *Body* and *Blood* of Thy most beloved Son, our Lord Jesus Christ."

3. *Qui pridie.* Now follows the greatest story ever told, a most precious message of joy and life!

> "Who the day before His sufferings took the bread into His holy and venerable hands, and with His eyes lifted up to heaven, unto Thee, God, His almighty Father, giving thanks to Thee, blessed, broke and gave to His disciples, saying: Take and eat ye all of this, FOR THIS IS MY BODY."

What a moment . . . as eternity steps into our time! The priest kneels, shows the sacred Body to the people. . . . "My lord and my God!", puts It on the corporal, and again adores. He takes the chalice into his hands and says:

> "FOR THIS IS THE CHALICE OF MY BLOOD, of the new and eternal testament,—the mystery of faith—which shall be shed for you and for many unto the remission of sins. As often as ye shall do these things, ye shall do them in memory of Me."

The priest shows the chalice to the flock, the cup with the precious stream of life, "one drop of which has power to save the whole world from all its sins."

The Sacrifice of Calvary is on the altar, and with it and in it *the whole work of redemption,* "for as often as this saving Victim is offered up, so often is the work of redemption rendered present" (Secret, 9th Sunday after Pentecost).

THE MEMORY OF THE LORD AND THE OFFERING OF THE SACRED GIFTS TO THE FATHER

1. *Unde et memores.* Priest and people are "mindful" of (1) the blessed passion, (2) the resurrection from the dead and (3) the glorious

ascension into heaven of Jesus Christ, the Father's Son; "mindful," not only *subjectively*—by way of devout and grateful *mental* remembrance—but *objectively*, aware that on the altar now lies the whole work of redemption, from His merciful incarnation till His glorious *parousia*.—His final return in power and majesty. And thus "mindful" of all this, we offer to God the Father "a pure Victim, a holy Victim, a spotless Victim, the holy Bread of eternal life and the Chalice of everlasting salvation."

2. *Supra quae*. Surely, the heavenly Father is smiling upon *this* oblation with a graciousness and joy immensely greater than when, with a serene countenance, He looked on the sacrifice of His innocent Abel, His obedient Abraham, His highpriest Melchisedech, for *this* is the Sacrifice which His only begotten Son, together with His redeemed members, now presents to His paternal majesty.

3. *Supplices*. Knowing the Father's infinite joy over this sublime Sacrifice, we humbly ask Him to send down His holy angel (Gabriel) to carry it to His *heavenly* altar, in the very sight of His majesty, so that everyone who out of this corporate sacrificial solemnity receives the most sacred Body and Blood of His Son (here the priest signs himself) may be filled also with every (*omni!*) *heavenly* blessing and grace, through the same Christ our Lord.

4. *Memento*. Our departed brethren, too, must share in the redeeming and transfiguring power of this Sacrifice, so that the "standard-bearer" (*signifer*) and custodian of purgatory, St. Michael, may have the joy of conducting them to the holy light. "Grant them who are gone before us, who were sealed with the sign of faith (the indelible mark of Baptism) and sleep in the sleep of peace, a place of refreshness, light and peace, through the same Christ our Lord.

5. *Nobis quoque*. The human heart is restless until it rests in God, until it has found that "place of refreshment, light and peace" in fellowship with the angels and saints. Lest we might forfeit this fellowship because of our many failings and infidelities, we strike, together with the priest, also our heart and, at the same time, mindful of the multitude of God's mercy, pray: Grant to us sinners, O Lord, at least a portion of that companionship with the holy apostles, martyrs and all the saints, not because we deserved it, but solely because Thou art the gracious giver of pardon, knowing that the mountains of Thy mercy are greater than the hills of our sins. What a grand act of sorrow, made before the Lamb of God now on the altar, Jesus Christ, our Lord, "through whom Thou dost create, hallow, quicken, and bless these Thine ever-bountiful gifts and give them to us." Into the divine circle of the Sacrifice must be

drawn all material creation of which the now consecrated gifts are the first and noblest; gifts created by God, and now santified and quickened by Him, gifts that have become the very carriers of divine life and tokens of "all the other things that shall be added unto us" . . . through Christ our Lord.

THE GREAT DOXOLOGY AND THE AMEN

"The faithful should not think it enough to participate in the Eucharistic Sacrifice with that general intention which befits members of Christ and children of the Church, but let them further, in keeping with the spirit of the sacred liturgy, be most closely united with the Highpriest and His earthly minister, at the time the consecration of the divine Victim is effected, and at that time *especially* when those solemn words are pronounced: 'By Him and with Him and in Him, is to Thee, God the Father almighty, in the unity of the Holy Ghost, all honor and glory for ever and ever'; to these words in fact the people answer 'Amen'" (*Mediator Dei,* 104).

"That time"—to which the Holy Father refers has now arrived—"when those solemn words" are pronounced, by which the Church proclaims the foremost purpose of this most Holy Sacrifice: To give *all honor and glory* to God. While uttering this *doxology*—this hymn of praise—the priest makes *three* crosses over the rim of the chalice to signify the union of Body and Blood in the immortal Christ at God's right hand, where He glorifies the Father and is Himself glorified by the Father in the unity of the Holy Ghost. Two more crosses follow, this time between chalice and himself, which symbolize our oneness with Christ Jesus and His praise. Then raising chalice and Host he proclaims that *Christ's* Sacrifice of praise has become the Sacrifice of praise of the *entire Church* (we WITH Him; we THROUGH Him; we IN Him!).

We are prayerfully looking forward to the day when these tremendous words may *again* be sung (in the *sung* Mass, or spoken aloud in the *recited* Mass), and when all the faithful will *once more* be able to see the elevation of the most holy Body and Blood of Jesus Christ THROUGH Whom, and WITH Whom, and IN Whom they are now giving:

TO GOD THE FATHER ALMIGHTY, IN THE UNITY OF THE HOLY GHOST ALL HONOR AND GLORY, FOREVER AND EVER.

AMEN! This, the greatest of all the *amens* (once the *only* one in the Canon) is the sacred echo on earth of that celestial "Amen, benediction and glory, and wisdom and thanksgiving, honor and power and strength to our God for ever and ever," chanted unceasingly by the holy assembly round about the throne of God and the Lamb.

AMEN. SO BE IT!

C. COMMUNION

The *children* have given to their *Father* the greatest gift, and through it, *all* honor and glory. Infinitely pleased with such a *giving,* the Father now invites His children to be His table-guests. "Come, be My guests, come and eat the Bread of the strong and the Wine that brings forth virgins! Come, all things are prepared!"

1. *Pater noster.* But first we must say the "table-prayer." Mother Church has selected the noblest of all prayers, the "Lord's prayer," the "Our Father." Her high regard for this prayer—born in the very Heart of her Bridegroom—can be seen from the words of introduction:

a. *Praeceptis salutaribus* moniti: We who by the *Fore-Mass* have been instructed in the ways of salvation (Epistle, Gospel and Sermon),

b. *Et divina institutione* formati: We who by the *Sacrifice-Mass* (Offertory and Consecration) have been "formed" after the pattern of Christ, *dare to say.*

Now it commences, that most holy prayer of the Lord, with its seven petitions, *three* of which, like incense, ascending heavenward, *four,* full of divine mercy, descending earthward:

OUR FATHER WHO ART IN HEAVEN

Priest:

1. Hallowed be Thy *Name*
2. Thy *Kingdom* come,
3. Thy *Will* be done on earth as it is in heaven.

People:

4. Give us this day our daily *bread,*
5. Forgive us our *trespasses* as we forgive them that trespass against us.
6. Lead us not into *temptation*
7. But deliver us from *evil.*

From Mother Church all of us can learn reverence and love for this most holy prayer of the Lord, a prayer so sacred that, in olden days, it could not even be put down in writing but was handed down from mouth to mouth. Let no one ever sin against it by mumbling, hasty recitation or soulless multiplication.

2. *Libera nos.* Having wiped the paten the priest signs himself with it, kisses it—this consecrated plate—which will now embrace the sacred Body of the Lord, as did the manger of Bethlehem and the cross of Calvary. All the while he continues the last petition of the "*Our Father*": Deliver us from all evil, past, present and future . . . that through the

help of Thy mercy we may always be free from sin, and safe from all trouble.

3. *The Breaking of the Bread.* The celebrant now breaks the divine Bread into three parts, inserting the smallest into the chalice. A beautiful "remnant" from those venerable days when twenty-five acolytes in white garments surrounded the altar of the Roman Pontiff ready to receive, one by one, a holy *particle* from the Pope's sacred Host to be carried without delay to the twenty-five pastors of Rome who would wait with their Mass until the arrival of that "divine leaven" sent by the Pope as the sign of unity in celebrating the one and only Sacrifice of Christ. What a grand symbol of unity and fellowship, of concord and peace! *Pax Domini sit semper vobiscum!* The peace of Christ be always with you! says the priest while making three crosses over the chalice with the sacred particle. To be *one* with Christ the Head, and *one* with every member of Christ!—*semper,* always—that is true Christian living. "I have given you an example that you love one another as I have loved you!"

3. *Agnus Dei.* Striking his breast three times the priest asks the "Lamb of God who takes away the sins of the world."

1) to have mercy on us (to forgive our transgressions),

2) to grant us His peace (sanctifying grace, divine life).

4. *Domine Jesu Christe.* This magnificent prayer is an amplification of the third *Agnus Dei* petition: "Grant us Thy peace"; the peace which the world can not give, the paschal peace of the risen Lord "My peace I give unto you!" In a High Mass the "kiss of peace" is given at the end of this prayer, a chaste sealing of the fifth petition of the "Our Father" . . . as we forgive those who trespass against us." Sincere love for one another is the mark of true discipleship. "That you love one another!" And, to make us realize how great this love must be, our Lord adds: "As I have loved you."

In the ancient Church the "kiss of peace" was given, not only to the clergy, but to all the faithful in token of mutual forgiveness and fraternal charity. Lord, grant us Thy peace!

5. *Domine,* and *Perceptio.* These two prayers are the finishing touch to our preparation for Holy Communion. 1) Deliver me by this, Thy most sacred Body and Blood, from all my iniquities and from every evil; and make me always cleave to Thy commandments, and let me never be separated from Thee (pardon from sin, fidelity to God's will, vital union with Christ, the Head). 2) Let not the reception of Thy Body,

O Lord Jesus Christ, turn to my judgment and damnation, but may it avail me for a safeguard of soul and body.

"Good and bad, they come to greet Him:
Unto *life* the former eat Him,
And the latter unto *death*:
These find death and those find heaven;
See, from the same life-seed given,
How the harvest differeth" (*Lauda Sion*, St. Thomas).

I WILL TAKE THE BREAD OF HEAVEN

In the humility of the centurion of Capharnaum, the priest takes both parts of the sacred Host and, striking his breast, says three times: "Lord, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed." Signing himself with the Food of Immortality he says: "May the Body of our Lord Jesus Christ preserve my soul unto life everlasting. Amen."

Then he takes the chalice: "May the Blood of our Lord Jesus Christ preserve my soul unto life everlasting." Yes, unto life everlasting! that divine life, first given to us in holy Baptism, that eternal life which must grow and mature in us during our earthly sojourn—mainly through the Holy Eucharist—so that we may attain to full splendor in the beatific vision of God . . . for ever and ever.

After the "father" of God's family has received the holy gifts, the "children" must come forward. Let us stop for a moment to thank Blessed Pius for his precious message of December 16, 1905, a message that has renewed the face of the earth:

> Frequent and daily Communion, as a practice most earnestly desired by Christ our Lord and by the Catholic Church, should be open to all the faithful, of whatever rank and condition of life; so that no one who is in the state of grace, and who approaches the Holy Table with a right and devout intention can be prohibited therefrom.

Ecce, Agnus Dei! "Behold the Lamb of God" says the priest as he shows to his flock the "sacrament of piety, the sign of unity, the bond of charity" (St. Augustine). And so they come forward to receive the *Father's* most holy gift, the *Son's* sacred Body and Blood by which the *Holy Spirit* unites them most intimately with the Redeemer Lord, and through Him, with one another. At the Offertory they have placed their gifts and hearts on the altar, in Consecration they have united themselves with Christ and His sacrificial spirit, they may now receive the fruit of the Sacrifice and be lifted up to closest vital union with their Lord. "I am come that they may have life, and have it more abundantly."

After purifying the chalice, first with wine, then with wine and

water—delicate acts of reverence towards the divine Eucharist—the priest places over it: purificator, paten, pall, veil and burse with the sacred corporal.

THE CONCLUSION

A few prayers of thanks and petition, and the great Action will be ended. *Dominus vobiscum.* The Lord is with His beloved flock—purified, sanctified by His life-giving Body and Blood, filled with "the mind which is also in Christ Jesus." *Oremus!* Pour forth upon us, O Lord, the spirit of Thy love: that as Thou hast nourished us with the *one* Bread from heaven, so mayest Thou by Thy mercy make us of *one* mind. Such must indeed be the fruit of this divine Sacrifice, one with Christ our Head, one with my brother and sister in Christ. "That all may be one" is the deepest desire of the Good Shepherd, "as Thou, Father, in Me, and I in Thee, that they also may be one in us." That is "Communion."

THE DISMISSAL

Ite, Missa est! Go now, the Mass is ended! Yes, but go in the spirit with which the apostles went forth after receiving the risen Lord's *Ite, in universum mundum,* go ye into the whole world! You who are now filled with Eucharistic strength, with a new measure of divine life, go forth as apostolic men and women, determined to do your part in transforming the world. The "Eucharistic Action" must be followed by "Catholic Action." From the altar we must *go forth* (*Ite!*) radiating the life and love of the Lord Jesus into our home, into our work, into our associations; "that you bring forth fruit, and that your fruit should remain!" In order that we may fulfill this sacred duty successfully: "May God the Father, Son and Holy Ghost bless you!" Amen. So shall it be!

A FINAL DEDICATION

"There was a man sent by God," John, but you and I, too, "to give testimony of the light." To give testimony of Christ is our first business. For that purpose we have been *confirmed,* for that we have again been equipped with the dynamic Eucharist. We are not the light, we are only the lanterns from whom He, the Light, must shine forth. We must decrease, He must increase.

"The Word was made Flesh" again in the great Action now coming to its close. "We have (again) seen His glory, the glory of the only-begotten of the Father, full of grace and truth." With a joyous *Deo gratias,* thanks be to God, we conclude the great "Thanksgiving" (Eucharist). Now we go forth with Christ living and working in us and through us. "I live, now not I, but Christ lives in me." We look at our fellowmen, at the world with eyes enlightened by Him who is the Light.

We continue to grow and bear much fruit as branches of the Vine. "If you abide in Me, and I in you, you will bring forth much fruit." We dedicate the Christ-strength that is in us to the up-building of the "Body of Christ"—which is the Church—"until we all meet unto the unity of faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ" (Eph. 4, 13), and through Him, in the charity of the Holy Spirit, unto the Father.

I can say no more, except that it is the MASS that matters, the EUCHARISTIC SACRIFICE, the RENDERING PRESENT OF THE WORLD-REDEEMING DEATH OF THE LORD, by which

1. ALL GLORY is given to God, and
2. by which we are filled with EVERY HEAVENLY BLESSING.

Our Blessed Pius X will speak the final word:

"We consider it our first duty, without further delay, to raise our voice at once in reproof and condemnation of all that is out of harmony with the right rule above indicated, in the functions of worship and in the performance of ecclesiastical offices. It being our ardent desire to see the true Christian spirit restored in every respect and be preserved by all the faithful, we deem it necessary to provide before everything else for the sanctity of the temple in which the faithful assemble for the object of acquiring this spirit from its FOREMOST AND INDISPENSABLE FOUNT, WHICH IS THE ACTIVE PARTICIPATION IN THE HOLY MYSTERIES AND IN THE PUBLIC AND SOLEMN PRAYER OF THE CHURCH" (Nov. 22, 1903).

Fiat! So be it!

FIRST DAY

AUGUST 18

FOURTH DAY WITHIN THE OCTAVE OF THE ASSUMPTION HIGH MASS

Celebrant

THE VERY REVEREND MSGR. ANTHONY P. ARSZULOWICZ, S.T.L.
Chancellor
Grand Rapids, Mich.

HOMILY

WHY SONG SURPASSES SILENCE AT MASS

THE RIGHT REV. MSGR. MARTIN B. HELLRIEGEL
St. Louis, Mo.

"Sing ye unto the Lord a new canticle, for He has done wonderful things" (Ps. to today's Introit).

The month of August is significant in the life of the great Pontiff in whose honor we are assembled here at Grand Rapids for the Fourteenth Liturgical Week. The 4th day of August, 1903, witnessed his elevation to the chair of Peter as Vicar of Christ and successor to the "Pastor of the lambs and sheep," and the 20th day of August saw his flight from earth to heaven, to the throne of the eternal highpriest Jesus Christ, where for the past thirty-nine years he has been "singing a new canticle unto the Lord who (through him) has done wonderful things."

This being the first Holy Mass of the Fourteenth Liturgical Week we deem it our special duty to offer grateful homage to the noble soul of Pius X, adorned with the splendor of heaven's blessedness, and also to send our deep respect to his venerable body preserved in St. Peter's Basilica, Rome, that body which has been the instrument towards a world-transforming program of "incorporating all things in Christ." We may be permitted to add to this homage and respect the humble prayer that the eternal highpriest in the not too distant future, through the mouth of the twelfth Pius, would crown with sainthood this illustrious Pontiff, the golden jubilee of whose accession to Peter's chair the whole world is joyfully commemorating in this year of our Lord 1953.

The title of the homily assigned to me "Why song surpasses silence at Mass" would seem rather unnecessary, for it requires but little proof

to realize that *two* pounds of gold are more valuable than just *one.* When we unite to the golden *words* of the liturgy the equally golden chords of *music* then the centuries old adage is verified indeed, "*qui bene cantat bis orat*" (he who sings well, prays twice). Is not every day of our life a preparation for our eternal home, for that heaven in which there is neither silence nor recitation? There "we shall join the angelic powers in *singing the hymn* of Thy glory, crying out *without ceasing*: Holy, holy, holy is the Lord God of hosts. Heaven and earth are full of Thy glory. Hosanna in the highest."

1. *Historically.* The Eucharistic Sacrifice was born amid paschal hymns and *alleluias* sung by our Lord with His apostolic band seated around the Last Supper board. Their example was followed by the Church of the martyrs and the fathers. "How much did I weep during hymns and verses," exclaims the great Augustine (*Confessions,* book IX, chap. 6), "greatly moved at the sweet singing of Thy Church. Their sound would penetrate my ears and their truth melt my heart, sentiments of piety would well up, tears would flow and that was good for me." The very character of such settings as the *Alleluia,* the *Sursum corda,* the Preface, the *Ite Missa est,* etc. were never intended to be spoken. They are by their very nature songs and acclamations.

2. *Sacramentally.* Perhaps we are not too conscious of the fact that the Church's music is a sacramental, touched by the Blood of Christ. This is particularly true of the Gregorian chant "which the Roman Church considers her own as handed down from antiquity and kept under her close tutelage and which she proposes to the faithful as belonging to them" (*Mediator Dei,* 191). The late Fidelis Boeser O.S.B., loved to call the chant the "pulse-beat of the Heart of Christ." Certainly, if the *words* of the sacred liturgy, so full of sacramental power, are presented to God together with the fragrance of the sacramental *chants,* then greater honor is given to the majesty of the Lord. Are we not here on earth to know God, and love Him and serve Him, not merely to some degree, but "with our *whole* heart and our *whole* soul and *all* our strength?"

3. *Efficaciously.* The chant "makes the celebration of the sacred mysteries not only more dignified" says *Mediator Dei* (191), "but helps very much to increase the faith and devotion of the congregation." And "a congregation that is devoutly present at the Sacrifice, in which our Savior with His children . . . sings the nuptial hymn of His immense love, *cannot keep silent,* for song befits the lover" (ib., 192).

In his *Motu Proprio* (Nov. 22, 1903) Blessed Pius says: "Sacred music, being an integral part of the liturgy, shares in the *general object*

of this liturgy, namely the glory of God and the sanctification and edification of the faithful. It enhances the beauty and splendor of the ceremonies of the Church. And since its chief duty is to clothe the liturgical text with suitable melody, its own special object is to make that text *more efficacious* so that the faithful through this means be more easily moved to devotion and the better disposed to receive the fruits of grace which have their one source in the celebration of the most holy mysteries."

These words of the Vicar of Christ can have but one meaning, namely, that "song surpasses silence at Mass," the central act of worship to God and the foremost wellspring of our sanctification.

Somebody remarked the other day: "We have too many Masses in most of our city parishes, *Masses on the hour, by the hour.*" Without doubt, the man is right. The well-known convert David Goldstein said some time ago: "One of the *main* reasons why we have so much leakage in our country is precisely the 'Masses on the hour, by the hour' set-up." A few months ago I had the occasion to preach at five of the six Masses in a certain city parish. The only sounds I heard from the congregation were those of an occasional cough. But such a situation cannot be healthy. As time goes on such a condition must inevitably lead to disinterestedness, then to a weakening of faith and eventually, if Mr. Goldstein is correct, to that sad leakage of which we have already too much. Pius XI must have had such an unhappy situation in mind when in his constitution *Divini Cultus* (II, 5) he wrote: "It is very *necessary* that the faithful attend the sacred ceremonies not as if they were outsiders or mute onlookers, but let them fully appreciate the beauty of the liturgy and take part in the sacred ceremonies, alternating their voices with the priest and the choir." There is a decided dissatisfaction growing in the hearts of many of our people over our present day *Sunday rush.* Why? Because they desire more than "just" the fulfillment of a law "binding under pain of mortal sin." They want to worship their God "in spirit and in truth."

From a pastoral stand-point it is absolutely necessary to arrange for a better "spacing" of our Sunday Masses. If that be impossible, then there are two other solutions: first to *divide* the parish and establish a daughter parish; or, if that be impossible at present, then—God be thanked for the vision He gave to our gloriously reigning Pontiff—to have recourse to *one or two evening Masses* thereby freeing many parishes from the Sunday morning "Mass on the hour, by the hour" calamity.

"*Sancta sancte*" was the motto of the early Church. Let God's things be done in God's way, not in haste, not mechanically, not in

streamlined fashion, not perfunctorily, but by worthily "singing a new canticle unto the Lord who has done wonderful things unto us." No one can live the liturgical sacramental life in the rush of today. "The most pressing duty of Christians" says Pius XII (*Mediator Dei,* 197) "is to live the liturgical life and increase and cherish its supernatural spirit."

We are so accustomed to consider the Low Mass as the *ordinary* way of offering the Eucharistic Sacrifice. Just the contrary is true. The sung (or High) Mass is the *regular, ordinary* form, whereas the so-called Low Mass (someday, I hope, the Holy Spirit will inspire us to find a happier name for so "high" an action!) is, and ever will be, the *extra-ordinary,* less ideal way of rendering present the all-holy, world-redeeming Sacrifice of Calvary.

In God's name then, let us return to the ideal, to the sung Mass, at least on Sundays, feastdays and the other great days of the Church's year (ember days, lenten ferial days, apostles, doctors, dedication of the church, etc.), mindful of the words of our Holy Father: "Let the full harmonious singing of our people rise to heaven like the bursting of a thunderous sea, and let them testify by the melody of their song to the unity of their hearts and minds, as becomes brothers and the children of the same Father" (*Mediator Dei,* 194).

"Sing ye a new canticle unto the Lord, for He has done wonderful things unto us!" If we do, a great blessing from the immortal Pius X will descend upon us and he will have the joy of seeing that the seed be planted on November 22, 1903, has not fallen by the wayside. Song surpasses silence at Mass, because "active participation is the primary and indispensable source of the true Christian spirit" (*Motu Proprio*).

MORNING SESSION

AUGUST 18

Chairman
THE REVEREND SHAWN G. SHEEHAN
Cambridge, Mass.

BLESSED PIUS X ENVISIONS CORPORATE WORSHIP

THE MOST REVEREND WILLIAM T. MULLOY, D.D.
Bishop of Covington, Ky.

When at the beginning of the twentieth century Blessed Pius X ascended the throne of St. Peter as his 259th successor, problems of vital concern which had grown out of the unbalanced nineteenth century crowded in upon his pontificate. In the closing period of that century, the venerable Pontiff, Leo XIII, with his great intellectual powers, his delicate diplomacy and political experience had met the challenge which the materialistic age thrust before the Church. He had faced the mad intellectuals of his time, masterfully co-ordinating reason and revealed truth, and pointing out the path of recovery to diseased human society. He had fearlessly proclaimed the authority of the Church in the social and economic spheres. The learned Pontiff had set forth basic principles which would take a hundred years or more to find a satisfactory application in human society. As his brilliant career came to a close he was conscious of the many difficulties which he was leaving to his successor. There were unsolved problems; there were weighty questions, the settlement of which his diplomacy had succeeded merely in postponing. There was above all the progressive alienation of the human intellect from the faith, and the divorce of a practically atheistic society from God and the supernatural. The liberal-capitalistic-materialistic pseudo-philosophies were developing a blasphemous state-idolatry. The pendulum was swinging from a heartless individualism to paternalistic government. The insane nationalist rivalry of the time was preparing a bloody path for humanity. From a human viewpoint the times seemed to call loudly for another Leo, but in the wisdom of Divine Providence the successor of Pope Leo was to be one who was wholly imbued with the spirit of the "parish priest,"

and who was not inclined to play the game of statesman or diplomat. The more we study the pontificate of Pope Pius X, the nearer we come to a great appreciation of the wisdom of Divine Providence in the guidance of the Church. Future generations will come to an even greater appreciation of the significance of the saintly Pope's pontificate.

Truly providential was the reign of Pope Pius X from 1903 to 1914, the period preceding the first global war and one which seemed to shatter all hope of peace in the world. His pontificate marks a great spiritual revival in the Church in modern times. Saint that he was, he moved almost exclusively in the realm of faith. He became the "parish priest of Christendom." He knew the soul of the people. He had led an active life among them. He had been in contact with the poor in their homes; he had gone into the shops of the tradesmen and the working places of the laborers. The principles which his predecessor had so magnificently developed were to find a practical application in the new Pontiff's approach to the social problems harassing mankind. Pope Leo had constantly insisted, as has every pontiff since, that as a prerequisite for the attainment of the Church's program of the Christian reconstruction of the social order there must be a spiritual renovation, beginning with the individual and extending itself through domestic, occupational, and civic society on all levels. Time and time again we have been warned that no matter how shrewdly our social and economic order shall be constructed, there will be no guarantees of justice and stability unless it is based on the moral law. The spirit of men must first be Christianized. The hostile forces of hate, distrust, and selfishness must first be conquered, otherwise they will ever stand as forces threatening to undermine our new social edifice. Thus it is that in the pontificate of Pope Pius X we find the first practical step toward the realization of the Christian reconstruction of the social order. During the pontificate of Pius X the seed of world peace was sown for modern times. Although we have experienced two global wars with their devastating effects since the time of Pius X, our hope for world peace in this twentieth century lies in the program of true Christian peace which the saintly Pontiff put into motion. The great modern liturgical movement which is daily gaining momentum throughout the world, and which has as its objective the renewal and intensification of Catholic life through the Christ-lifegiving mysteries, was inaugurated by Pius X. During his pontificate the basis and groundwork was laid for the magnificent programs of Catholic Action which have been so admirably projected by his successors, Pius XI and our present gloriously reigning Pontiff, Pius XII.

In his allocution at the first consistory of his pontificate, Pius X stated:

> It is strange to find that there are many influenced by that passion for novelty which is so characteristic of Our time, who exert themselves to guess Our plans for the exercise of the pontificate. As if there were any ground for investigation, or it were not plain that the way We wish to follow, and the only one possible for Us, is that traced out by Our predecessors until now. We have already declared that Our object shall be to restore all things in Christ, and since Christ is the Truth, the teaching and proclaiming of the truth must be the first duty to be undertaken by Us. Hence it will be Our care that the words of Jesus Christ, simple, clear, and efficacious, shall ever flow from Our mouth and be deeply impressed on men's minds to be sedulously guarded. The keeping of His words He Himself determined to be the chief means of knowing the truth: "If you continue in My word you shall be My disciples indeed, and you shall know the truth and the truth shall make you free" (John 8:31, 32).[1]

TO RESTORE ALL THINGS IN CHRIST

Lamenting the wide-flung "apostasy from God," Pius X undertook to "restore all things in Christ," and in this regard he succeeded beyond all human calculation. Pope Pius X analyzed the errors and the disorders facing the world at the beginning of the twentieth century, and the ultimate source of these conditions he found to be the world's estrangement from Christ and its denial of His divinity. This rejection of Christ in human thought and way of life had led to the denial of the authority of God and the rejection of the supernatural. His pontificate was to be dedicated to the bringing of the world back to Christ, and to restoring Christ to the life of the individual, to the home, and to all levels of the social order. Pius X set about accomplishing a universal "housecleaning," and a restoration of things according to the teachings of the Catholic Church. He would gather the whole world within the folds of the great mantle of faith. Especially did he lament the prevalent anti-God appeal to youth.

Well did Pope Pius understand that all the effort expended in the solution of the problems of the modern world would be in vain if the Church and its guidance were left out. The Church proclaims those truths by which the irreligious conflict can be brought to an end. The agencies which the Church uses are capable not only of enlightening the mind but also of directing the life and conduct of men. The means she employs can touch the innermost heart and conscience of man, and bring

[1]*Life of Pius X*, 1904, Benziger Bros., p. 379.

him to act from a motive of duty, breaking down every barrier which stands in the way of a virtuous life. Inspired with a truly churchly sense and the true spirit of Christ, Pius X would literally bring all things under the headship of Christ, and he would accomplish this by making the world realize the true nature of the Church as the Mystical, but very real, Body of Christ—the integral Christ.

The saintly Pontiff deplored the tragedy of so many Catholics who look upon the Church as an organization external to their inner lives. The world in general, and many Catholics too, had come to look upon the Church merely as a visible organization, with an imposing creed and an exacting code of morality; as an organization which they thought of in contrast to the state. It was his endeavor to teach the world the Church as it really is: not merely a juridical organization, but a living organism, a living person—Christ. He would have our twentieth century understand that Jesus Christ through a real, existing, operative body, composed of all the baptized souls of the just bound together by the real presence of the Holy Trinity, continues to act, speak, suffer, sacrifice, apply the fruits of redemption, carry on the work of sanctification, and distribute supernatural life to every constituent soul. The motto of Pius X's pontificate had been taken from the teaching of St. Paul and such was the meaning of the Pontiff's program of restoring all things in Christ.

A RETURN TO THE LITURGY

Protestantism has well been named the "anti-liturgical heresy." For centuries the preaching of the truths of Christianity had taken on an apologetic nature, largely in defense of the doctrines which had been thrown overboard by the private interpreters of the Word of God. As a result, the majority of the faithful had failed to come to a realization of the importance of the sacred liturgy of the Church; they had grown indifferent to the true spirit of Christ. No one realized more than Pope Pius X the necessity of reinstating a spiritual movement for strict adherence to the liturgical life of the Church. And thus he strove to bring forth to this present century the glorious treasures of the Church which had been buried and hidden from the world and the vast majority of the faithful because of ignorance and neglect. He envisioned return to the corporate worship of the Church as the salutary means of combating the decadence of morals and worship which had become so prevalent in his day. The Church, rightly understood by the early Christians, had conquered a pagan world wherein the "natural" man had a record of great achievement. The Church, rightly understood in this twentieth century,

can adequately Christianize "the bloated neo-paganism" which is characterized by decidedly unnatural pretensions and which has carried the germ of dissolution from its origin. And thus to a cold, indifferent world, estranged from Christ, the saintly Pope declared:

> Filled as We are with a most ardent desire to see the true Christian spirit flourish again in every respect and be preserved by all the faithful, We deem it necessary to provide before aught else for the sanctity and dignity of the temple, in which the faithful assemble for no other object than that of acquiring this spirit from its foremost and indispensable fount, which is the active participation in the most holy mysteries and in the public and solemn prayer of the Church.[2]

Pope Pius X was calling for a revival of a virile Christianity; not a merely superficial and nominal Christianity, but the Christian life whole and entire, with all of its vital truth and power. He would bring into being a new age of faith and bridge the gulf of centuries of cold intellectualism and rationalism to the early ages of faith and applied Christianity.

DOCTRINE OF THE MYSTICAL BODY

Behind the program of Pius X first of all was the doctrine of the Mystical Body of Christ, a doctrine well understood and lived by the early Christian, a fact which made the early days of the Church one of her most glorious periods. By Baptism the Catholic becomes a branch grafted upon the Vine—Christ. All the members of the Church together form a great spiritual vine, the branches living their life and bearing their fruit through the life-giving fluid flowing from Christ. Spiritually the members all live their life in Christ, and together with Him form one living organism. Christ and the members form a living spiritual body, the Church, that Mystical Body of which Christ is the Head and we are the members. This is a truth which Blessed Pius would have our age comprehend and live—"We being many, are one body in Christ, and every one members of one another" (Rom. 12:5). Thus we are called to our respective active share in the life of Christ; that is, the life of the Church, which is the mystical but real continuation of Christ. The "integral Christ" implies that everything the Church does in a corporate way is the personal work of Christ Himself. Thus we find Pope Pius X engaged in reforms in the sacred liturgy—which is essentially concerned with the Holy Sacrifice of the Mass, the renewal of the redemptive act; with the Sacraments, which impart spiritual life and the fruits of redemption; and with the Divine Office, the official, solemn prayer of the Mystical Body. For the sacred liturgy is, in short, the worship rendered

[2]Pius X, *Motu Proprio* on Church Music, Nov. 22, 1903.

by the Mystical Body of Christ in the entirety of its Head and members. Pope Pius regarded the active participation of the faithful in the holy mysteries and the solemn corporate prayer of the Church as the primary source for obtaining the true Christian spirit which is so much needed in our modern age. The liturgy, the official divine service of the Church for the glory of God and the sanctification of the faithful, is the re-enactment of the work of redemption. It is the vital manifestation of the inner life of the Church—of the life of Christ Himself. Thus, only by active participation in the corporate worship of the Church can the Christian attain to "the full measure of the stature of Christ." It is the "integral Christ" that offers the Holy Sacrifice of the Mass. The Mass is the joint oblation of all the members of the "integral Christ." As members of the Mystical Body, the faithful actually participate as co-priests and co-victims with Christ in the Mass. Pius X would reiterate and strive to bring the members of the Church to a realization of the teaching of St. Peter, the first pope, who refers to the members of the Mystical Body thus participating in the Mass as a "kingly priesthood," a "holy priesthood," partakers and possessors of the divine nature, of the wisdom and power of God. He would have the members of the Church realize their dignity and importance, for the true Christian is not merely a disciple of Christ, but his soul is a cell, a real cell in the "integral Christ." With the pontificate of Pius X, the doctrine of the Mystical Body of Christ has brought a great new spiritual awakening to the present century.

PIUS X AND MODERNISM

Before Pope Pius X could place his constructive program of "restoring all things in Christ" into action, he had to rid the fold of Christ of an insidious evil known as Modernism. The saintly Pontiff exemplified a fiery zeal in the effort to purify the temple of truth. Seeing the dangers to the faith occasioned by Modernism, the "synthesis of all heresies," he was relentless in his battle against it. Modernism was bad philosophy; it was bad theology, poisoning the blood-stream of the Christian world. It was a distillation of practically all the mental and moral poison of the nineteenth century. It had its roots in an earlier humanism and individualism; it distorted the idea of faith, dogma, the Church, Christ, and God. It was a deadly poison which at the time of Pius X was infecting both clergy and laity. In 1907, in his masterful encyclical *Pascendi,* Pope Pius energetically exposed the insidious attempt to bring the Church into conformity with "the modern mind." But he did more than expose this infectious heresy; he positively applied the remedy in his "Oath

against Modernism" in order to assure the health of the whole body ecclesiastic. By his condemnation of Modernism, Pius X removed from the flock of Christ subtle errors which would have made it impossible for the faithful to come to a proper understanding of the true nature of the Church and which accordingly would have prevented their active participation in its official corporate worship.

CODIFICATION OF CANON LAW

The canon law of the Church had not been completely codified for centuries. The Vatican Council, under the guidance of Pius IX, had considered the project but the unfortunate circumstances of the time prevented its being carried out. Pius X, ever eager to present to the world the Church of Christ as it really is, took up the matter of codifying the laws of the Church. By inaugurating the codification of canon law, he supplied Christ's Church with a powerful means of keeping order and of encouraging holiness in her members. The codification of canon law, the restoration of the Vulgate, the revising of the Breviary, the purification of the liturgy by the reintroduction of Gregorian chant—these and other achievements of Pius X are characteristic of his highly spiritual pontificate.

In his *Motu Proprio* on church music, Pius X declared:

> Among the cares of the pastoral office, not only of this Supreme Chair, which We, though unworthy, occupy through the inscrutable disposition of Providence, but of every local church, a leading one is without question that of maintaining and promoting the decorum of the house of God, in which the august mysteries of religion are celebrated, and where the Christian people assemble to receive the grace of the Sacraments, to assist at the Holy Sacrifice of the Altar, to adore the most august Sacrament of the Lord's Body and to unite in the common prayer of the Church in the public and solemn liturgical offices. Nothing should have place, therefore, in the temple calculated to disturb or even merely to diminish the piety and the devotion of the faithful, nothing that may give reasonable cause for disgust or scandal, nothing, above all, which directly offends the decorum and sanctity of the sacred functions and is thus unworthy of the house of prayer and of the majesty of God.[3]

REVIVAL OF FREQUENT AND EARLY COMMUNION

In his efforts to "restore all things in Christ," Pope Pius X will long be remembered as the "Pope of the Holy Eucharist," because of the great contribution which he made in this regard to the sanctity and holiness

[3]Pius X, *Motu Proprio* on Church Music, Nov. 22, 1903.

of the members of the Church in modern times. In the early days of the Church it seems to have been the common practice of the whole congregation, adults and children alike, to receive Holy Communion at every Mass. Such was the practice which produced martyrs who could meet death valiantly for the cause of Christ; such was the practice which produced Christians who could "sell" their religion to the pagans around them. The Holy Eucharist, the Living Christ, has ever been the center of Christian life. It communicates to us the very source of grace to be our spiritual nourishment. Those who receive Holy Communion as their spiritual food are united to Christ as "branches to the vine." The essential effect of Holy Communion, as its very name indicates, is an intimate union of the soul with Christ and an increasing spiritual transformation of the communicant with Christ by divine grace, so that as a consequence of this union the communicant can say in the words of St. Paul: "It is now no longer I that live, but Christ lives in me" (Gal. 2:20).

With the advent of the Arian heresy, fourth century Christians began to think of Holy Communion in extreme terms of awe and fear, and they became hesitant about receiving it often. From that time the history of the Church records attempts that were made to revive the practice of frequent and daily Communion. In almost every century God raised up saints who were specially devoted to the Holy Eucharist, that they might preach to the people this great means of sanctity and spiritual life. At times they were successful, but the intense devotion of the early Christians was never again realized. When it seemed possible that the ancient ideal might be attained, Jansenism rose in the seventeenth century and again exaggerated the dread in which the faithful should hold the Holy Eucharist, exerting an almost universal influence on the minds of Catholics. In general, the average rate of reception of the Holy Eucharist fell quickly to a minimum of once a year. As a result, piety in the Christian world grew cold; spirituality in the lives of men waned. Although the heresy was condemned by the Church, its influence lingered. Catholic writers disputed among themselves concerning the conditions under which the faithful might be permitted to receive Holy Communion weekly or daily. The matter was settled once for all in 1905, when Pius X issued his famous decree on daily Communion. He permitted children to recive their first Holy Communion as soon as they reached the use of reason, and he urged all Catholics to the practice of frequent or daily Communion. The Pontiff declared:

> Frequent and daily Communion, being most ardently desired by Christ Our Lord and by the Catholic Church, is open to the faithful of whatever degree or condition, so that no one who is in the state of

> grace, and approaches the altar with a proper and devout disposition, should be kept away from it.
>
> The proper disposition consists in this, that he who approaches the Holy Table does not do so through custom or vanity, or for merely human motives, but because he wishes to please God, to be more closely united to Him by love, and to apply the Divine Medicine as a remedy for his infirmities and defects. . . .
>
> After the promulgation of this decree, all ecclesiastical writers shall refrain from contentious discussions about the dispositions needed for frequent and daily Communion.[4]

Christian life has its center and all its power in the Holy Eucharist. It is in the Eucharist that the Christian's union with Christ during this mortal life reaches its greatest height. It was the hope of Pius X that the great spiritual force of the Holy Eucharist might become more vital and effective in the modern world, and that Christians of this present age would allow the Holy Eucharist to work in them. And thus the saintly Pontiff amply opened to the faithful, and particularly to children, the gates of the Eucharistic source of grace.

On the twenty-fifth anniversary of his episcopal consecration, Pope Pius XII, in a worldwide radio address, signalized the work of Pius X in regard to the Eucharist as a providential preparation for the times in which we live, saying:

> The goodness and wonderful winsomeness of Christ living among Us never fail, and if He has opened up the beneficent, generous Eucharistic streams through the inspired action of the great Pius X in the same measure in which they flowed in the early centuries, it was because He took cognizance of the fact that the times in which We live demand from us no less staunch faith, no less pure morality, no less ardent charity, and a readiness to sacrifice not unlike that which made the early Church great and wonderful.[5]

TEACHING CHRISTIAN DOCTRINE

Pius X's program "to restore all things in Christ" naturally concerned itself with the teaching of Christian doctrine. In his encyclical *Acerbo Nimis*, in 1905, the Holy Father lamented the fact that so many Catholics live in utter ignorance of the truths necessary for salvation, and that among Christians themselves there is an increasing corruption of

---

[4]Pius X, Decree on Frequent and Daily Communion, Dec. 20, 1905.

[5]Pius XII—as quoted in *Defense Against the Atom Bomb—The Eucharist*, Gerald Ellard, S.J., p. 29.

morals and depravity. And thus did he order that in every parish that the Confraternity of Christian Doctrine be canonically established.

> Long has the enemy been prowling round the fold, attacking it with so subtle cunning that now more than ever seems to be verified the prediction of the Apostle to the elders of the Church of Ephesus: "I know that ravening wolves will enter in among you, not sparing the flock" (Acts 20:29). Those who still cherish zeal for the glory of God are at pains to find the causes of the religious decadence. While at variance in their conclusions, they point out, each according to his own views, different ways for protecting and restoring the kingdom of God on earth. But to Us, venerable brothers, it seems that while other reasons may play their part, We must agree with those who hold that the main cause of the present indifference and torpor, as well as of the very serious evils that flow from it, is to be found in the prevailing ignorance about divine things.[6]

Pius X was likewise a great social apostle. The spiritual reforms which he enacted and his vigorous leadership for the restoration of all things in Christ had a truly social aspect of unusual depth. His encyclical *Il Fermo Proposito,* in 1905, exemplified his struggle for the Christian reconstruction of society. He made it clear that no Catholic could in conscience exempt himself from participating in Catholic Action; at the same time he warned that without a supernatural basis Catholic Action cannot attain its end.

> To carry it (Catholic Action) out rightly, we must have divine grace, and the apostle receives none if he is not united to Christ. Only when we have formed Jesus Christ within ourselves shall we more easily be able to give Him back to the family and to society.[7]

At the beginning of his pontificate, Pius X had declared: "This We declare as Our one purpose—to bring all under the headship of Christ, namely that Christ may be all things in all."[8] To this end, he had urged an active participation in the Church's liturgy—the corporate worship of the Mystical Body of Christ. Pius X was convinced that by active participation in the sacred rites of the Church, the faithful would drink deeply of divine doctrine and assimilate it into their manner of life. He inaugurated a reawakening of a liturgical consciousness, emphasizing the fact that true devotional life is deeply anchored in and drawn from the liturgy, the Church's own worship and prayer life. He impressed on our century the need of a great spiritual revival, pointing out the Mass, the Sacraments, and the corporate prayers of the Church as the primary

---

[6]Pius X, *Acerbo Nimis,* Apr. 15, 1905.

[7]Pius X, encyclical *Il Fermo Proposito,* June 11, 1905.

[8]Encyclical Letter, Oct. 4, 1903.

source of attaining the true Christian spirit. As he stated in the preface to his catechism:

> If the faithful were well instructed and celebrated the feasts in the spirit intended by the Church, there would be a notable revival and increase of faith, piety and religious knowledge; the entire life of the Christian would thereby become better and stronger.

Like the sower mentioned in the Gospel, Pope Pius X at the beginning of the twentieth century sowed the seed of a great and far-reaching spiritual revival for the realization of the Christian reconstruction of our modern society. As in the Gospel account, some of the seed has fallen by the wayside and has been trodden down; some other has fallen on rock, and has withered away because it had no moisture, and some has fallen among thorns and has been choked. But some has fallen on good ground and has sprung up, yielding fruit a hundred-fold. The program of Pope Pius X, "to restore all things in Christ," goes on. Popes, bishops, priests, and laymen the world over have striven for its realization, with the hope that from this materialistic age of ours another golden age of faith may come forth. We have reason to believe that the Christian world is undergoing a remarkable spiritual transformation which will bring forth a new spring for Christianity and the Church. But the challenge of the pontificate of Blessed Pius X ever remains before us who would be apostles of the liturgy to increase our efforts to make the ideals of Pius X workable in our age.

DISCUSSION

FATHER SHEEHAN (Chairman): In this paper Bishop Mulloy gave us just what we need at this stage of the Liturgical Week, a comprehensive view of the tremendous contribution to the Church of Blessed Pius X. Before us during this week we shall see that wonderful Holy Father, who was so holy and so much a father to the Church—the Holy Father teaching the little children the catechism, giving them Holy Communion, the Holy Father inviting the mothers and fathers and encouraging them to come to Holy Communion, the Holy Father who has finally convinced us that the Son of God really did become one of us, that He is not infinitely distant from us, that He became truly man. We can approach Him. He is our Head, our elder Brother. Blessed Pius X brought us to Him and showed us how to have confidence in Him.

In all of our Liturgical Weeks one of the great features is the open discussion. We invite all of you to get up and express yourselves. We invite your questions or observations. The talk this morning could stress only the fundamentals. What do we mean by the liturgy? Or some of

you may want to point out just what the problem was, and to what extent it still exists, which Pius X faced so wonderfully.

MRS. DAVID RIEDEL, Akron, O.: Would someone please explain "modernism"?

FATHER SHEEHAN: Pius X in the encyclical *Pascendi* was the first one to define and describe it. It is quite insidious in that its followers professed to believe in Christ, in the Sacraments, in participation in the liturgy, etc., but all the time considered these things as something proceeding from inside man. They are, as it were, the expressions of human culture. They have evolved from human invention, not in the sense in which men create myths—theirs is a more subtle philosophy—but it is chiefly that they deny the concrete reality of revealed religion as something outside ourselves in which we believe. Such ideas had infected the Church so badly that Pius X deemed it wise to stop all discussion along those lines, at the same time condemning many seemingly sincere and learned men who were working hard to relate Christian teaching to modern philosophy. They thought they could perhaps do what St. Thomas had done in bringing together Greek philosophy and Catholic theology. Many of the modern theologians thought they could do the same with modern philosophy and theology, but they failed. Pius X stamped it out so completely that there is little danger of it now in the Catholic Church, although there is still a good deal of it outside the Church.

JAMES SHIEL, Russian Institute, Fordham University, New York: Do you think there is a need today, when we teach the liturgy, to present the dogmatic, historical and liturgical aspects simultaneously, so that it will appear—as it really is—that these three facets of truth are one, and not separate.

FATHER SHEEHAN: This is certainly the way I did it when I taught it. For those who are teachers, or who are still wondering what we mean by the liturgy, the gentleman who asked the question is trying to bring out the point that the liturgy teacher does not begin teaching rubrics or even the parts of the Mass. In order to understand the liturgy you need a good grasp of the doctrine of the Mystical Body of Christ, of the doctrine of Christ as Mediator between God and men, and of the doctrine of sanctifying grace. You must be aware of our union with Christ and with one another by grace. Some years ago *Orate Fratres* ran a series of articles by Karl Adam on "The Dogmatic Bases of the Liturgy."

History is always necessary in studying anything that has come to us

from ancient times, that has evolved through the human efforts of the Church, such as the various ceremonies that surround the sacramental signs instituted by Christ. In studying history we have to be careful not to study it just for its own sake, but rather to enable us to understand what we have here and now.

Likewise, our teaching of the liturgy must be related to our spiritual life. It is a most comprehensive subject, and that is why oftentimes in the seminary it has been slighted because nobody could see how you could have a science whose formal object is all of religion. It is almost impossible to teach it, if you strictly departmentalize your sciences.

A SEMINARIAN: I should like to know how long it is going to take for some of the ideas proposed by the liturgical revival, e.g. the altar facing the people, to be approved by Rome?

MONSIGNOR MARTIN B. HELLRIEGEL, St. Louis, Mo.: One of the priests who is here, when he was a little younger, was sent to a different parish, and one of the first things he did was to move out the high altar and put a table altar in its place; and the next thing that happened was that the bishop moved him.

The altar facing the people is mentioned in the *Rubricae Generales* of the Roman Missal, which have the most directive power. "*Si altare autem sit ad orientem*—if the altar faces the east," then the priest kisses it but does not turn around, but simply says *Dominus vobiscum, Orate, fratres,* etc. So the Church even now makes provision for it. As I said last night, in all of the ancient Roman basilicas—St. Peter, St. Paul, St. Mary Major, St. Lawrence, etc., that is the only way you can celebrate at the high altar.

A European bishop told me once with a big smile: "You know, your American bishops are quite powerful. If we over here can get it, they could get anything they ask for."

FATHER BERNARD HRICO, Homestead, Pa.: Has the Liturgical Conference as such ever issued an official definition of the word "liturgy" or the "liturgical movement"? If so, what is it? And if not, is it deemed advisable to do so?

FATHER SHEEHAN: I don't recall that we ever put out what would be our official definition. Through the early *Proceedings* you will find the liturgy referred to as "the continuation of the priesthood of Christ," or "the actions and prayers of the Church in which the Church re-enacts Christ's worship of the Father." Of course since 1947 we don't need to put out our own since Pope Pius XII in his encyclical *Mediator Dei* has defined it as "the public worship which our Redeemer as Head of

the Church renders to the Father, as well as the worship which the community of the faithful renders to its Founder, and through Him to the heavenly Father. It is, in short, the worship rendered by the Mystical Body of Christ in the entirety of its Head and members." Substantially this definition can be garnered from the *Proceedings* of our Liturgical Weeks.

Then, there is the pamphlet *What Is the Liturgical Movement?* which was written a year before *Mediator Dei,* by Mary Perkins Ryan, and is distributed by the Liturgical Conference.

FATHER ALBERT LOMBARDI, Detroit, Mich.: I should like to ask Monsignor Hellriegel about the development of the liturgy in America. Monsignor, do you think that the awareness of the Mystical Body in action as expressed in the liturgy has come along according to a time schedule for America? And secondly, would you spend a few moments comparing the development of the liturgical revival in America with that in Europe?

MONSIGNOR HELLRIEGEL: Concerning the second question, I presume we can say that Europe is farther ahead. It took about twelve to fifteen years before the ripples crossed the Atlantic and came to our shores. I don't think this was due to any unwillingness on our part. It is the sort of development you find not only in liturgy but also in the other movements. They begin over there, especially the Catholic movements, closer to the center of unity, they spread first over Europe and then eventually come over here. But I think we have very good reason to rejoice. As I get around, I find flames here and there, and remarkably so among the laity; and that is a very good sign. After all, those things which come from below make so much for lasting life and fruitage. I think it is a hopeful sign that, certainly not without the help of the Holy Spirit, the laity are so deeply and enthusiastically concerned about the things of God.

Let us not forget that it took four hundred years to get away from the liturgy. The sixteenth century threw the liturgy overboard. Did it not cut the veins of the Mystical Body and leave the bloodstream flow out? The seventeenth century goes a step further and throws the body of that current overboard, the Church. The eighteenth century throws the Head overboard, Christ. The nineteenth century casts God aside, and the twentieth century completes the job by casting man himself overboard by two world wars and race suicide. And when things reach their deepest ebb, then that great man comes, who by the Holy Spirit and *motu proprio*—moved deep down in his Catholic heart—said, back again

to where the great mistake was made, back to an active participation in the "primary and indispensable source of the true Christian spirit." It took four hundred years to get away from it; we cannot in four, or even forty years, move back. But, as Father William Busch said, "The liturgical movement is inevitable." You cannot resist the Holy Ghost.

FATHER JOHN GARVEY, Minneapolis, Minn.: One of the reasons one sees an altar facing the people now and then is that the soldiers came back from the service and said: "We were right around the altar when we heard Mass in the field, and why do we have to be so far from it now?" And, of course, if you've got the idea of a sort of head banquet table and the others at their banquet tables, you have the altar facing the people. One problem, however, is that you have to have a tabernacle, and you have to put it somewhere. One of the first altars facing the people in this country was erected recently in St. Paul, Minn., and there they put the tabernacle alongside the credence table. An ex-chaplain establishing a new parish in Minneapolis has a low tabernacle, and he has his building so arranged that there is a moveable wall or folding door behind the altar, and so when needed he can have a second congregation behind the altar, which the altar therefore faces.

FATHER JOHN KATHREIN, C.SS.R., Oconomowoc, Wis.: It is very important that we should figure out just what we can do at the present time to promote the liturgical movement. The question has been asked: How long will it take? Monsignor Hellriegel's answer is most encouraging, but, our modern tempo being what it is, to wait four hundred years is not very satisfactory. So I should like to know what we individually should do to promote the liturgical movement. The first thing, it would seem to me, is to realize that for each one who is here attending this Liturgical Week there are at least one thousand Catholics in each one's community who are not here; and no matter how enthusiastic we may be, and even though the pastor may be fully convinced that the liturgical movement is good and tries to promote it, still there are only one or two or ten enthusiasts to five or ten thousand who do not know anything about it. So the question is, how to bring this before the people? It seems to me that the first thing is to attend these Conferences, and then read things on the liturgy, such as the *Proceedings* of this and previous Liturgical Weeks. Primarily and most important of all, we ought to use the missal and participate in the Mass ourselves; and even more than that, when the pastor recommends something in regard to the liturgy, we ought to second his every effort.

FATHER SHEEHAN: Thanks, Father, for the plug for the *Proceedings* and your excellent ideas. We ought to keep in mind, however,

that no one can set a time table for the liturgical movement or say that the Liturgical Conference is trying to follow a certain schedule in promoting the movement. This is one of the movements where the Holy Spirit just has to be everything, and each one, or each group, does its best to promote in his own sphere certain things that are being taught by the papacy. Basically, of course, the liturgical movement is not a matter of the altar facing the people and things of that nature. It is really just those things we have been speaking about here this morning—when the seminarian asked about the dogmatic bases of the liturgy, when one of the priests asked about a definition of the liturgy.

Think what a change has come about in recent years. All of the sisters realize, for instance, how much more emphasis is being placed on sanctifying grace as the basis of a religion course. In retreats we notice a difference of emphasis today. Participation in the Christ-life is the basis of so many of the spiritual teachings of today. Now all these things certainly cannot be promoted by any advertising method or by following any schedule. The Holy Spirit takes care of that. It is all so basic that it is going on in places where people might know nothing about the liturgical movement as such. So we are all promoting it if we follow the teachings of the papacy as they have been given to us, especially by Blessed Pius X and the now living voice of Peter, Pope Pius XII.

FATHER NORBERT RANDOLPH, Chicago, Ill.: Perhaps there is some doubt in the minds of some here in regard to the aims of the Liturgical Conference. There are some well-meaning people who look upon the liturgy as a sort of fad to be dabbled in by dilettantes. I know there are people with a college education who will dash around from one place to another—to places that might be called liturgical high spots. That may be very fine to gain a knowledge of what the liturgy is and what it should be in practice, but I believe there should be a great deal of emphasis placed on the fact that the liturgy is really a way of life, a way of worship, a way of living, and that the proper place for it is in one's own parish church, in one's own home, in one's own daily life, and that it is not a spotty thing to be done in jerks and jumps but a smoothly flowing thing that goes on from day to day. I believe Monsignor Hellriegel would be the very first one to tell us that those who are very intensely interested in furthering the liturgical way of life are those who have had a living experience of it at some time in their lives, preferably when they were children. You might almost say that they drank it in with their mother's milk. Others may have been bitten by the bug when they were in their twenties or thirties or forties, but I am convinced that once you

are bitten by the bug you are never the same ever after; you are simply imbued with it.

It is very important for the pastors of souls to realize that in carrying out the directives of the Holy See regarding the liturgy they will be imparting to those entrusted to them a way of life, a way of action. The youngsters of today are the potential priests, sisters, fathers and mothers of families whose task it will be to teach the children of a later generation. Almighty God has really placed upon us an obligation to do all that we can to promote a liturgical way of life so that the coming generations may inherit it and in turn pass it on to others. That is primarily the way this movement will grow, always, of course, under the direction and inspiration and grace of the Holy Spirit.

FATHER SHEEHAN: Father Randolph is certainly practicing what he preaches in his own parish in Chicago. He also brings to our minds one whom we always miss at these recent Liturgical Weeks, Father Bernard Laukemper, under whom Father Randolph was a curate for many years.

FATHER MARTIN GAMBER, Baltimore, Md.: In reference to Father Randolph's statement, I should like to say that the Archbishop of Baltimore has appointed me as chaplain of the International Federation of Catholic Alumni of Maryland, and this year, in line with liturgical thinking, we hope to run on the secondary level, the college level and the alumni level, essays throughout the area—on a school level on a Christian concept of study, and on the alumni level on a Christian concept of work. I think that will tie in fundamentally with what has just been expressed.

AFTERNOON SESSION

AUGUST 18

Chairman

THE REVEREND FRANCIS A. BRUNNER, C.SS.R.
Chicago, Ill.

CHAIRMAN: Our subject this afternoon is church music in its relation to the liturgy. The first and most startling thing that confronts us when we consider this subject is that the document, which, we might say, officially started what we call the liturgical movement, was one dealing precisely with church music. It was on the feast of the glorious patronness of church music and of all music, the feast of St. Caecilia, November 22, 1903, that Blessed Pius X gave what we might call the papal blessing to a reform movement designed to make both priests and people alike conscious of their respective duties and functions in the corporate worship of the Church. So the first work of Pope Pius X, the first important document issued by him after his initial encyclical in which he laid down his great program of "restoring all things in Christ," was a *Motu Proprio,* a document which came from the very depths of his loving heart, and was entitled "On the Reform of Church Music."

But what Pius X proposed was not merely the reform of church music. He was using this as a sort of wedge by which he might make all people conscious of something that they had always possessed but were not capable of exercising. He endeavored to make all of us realize the fulness of our Christian life, our prayer life, our sacramental life, our life of communal sacrifice, by restoring that life to its full incorporation in the Life of all the living, our Blessed Lord Himself.

We must understand why the Pope speaks of church music. Not because it endeavors to make our worship more solemn—this is its function, but not its true and full function—but in order to make it possible for all of us, priests and laity alike, to participate fully in the worship of the Mystical Body of Christ. Fitting, therefore, it is that the first paper we are to hear this afternoon is one dealing with congregational singing, the problem of making the people conscious not only of their right, but of their duty, to participate in the worship of the Church. It is to be presented by one who has had considerable and successful experi-

ence in congregational work—Father Thomas Conley, who is the able assistant of the Vice-President of the Liturgical Conference, Monsignor Reynold Hillenbrand, pastor of Sacred Heart Church at Hubbard Woods, Ill.

I HEAR WHOLE CONGREGATIONS SINGING

Rev. Thomas P. Conley, D.D.
Hubbard Woods, Ill.

The title of my paper expresses, I believe, the hope of the Church in the twentieth century for a basic reform in the way people attend Mass. What do people do generally when they go to Mass? They pray privately, or, in some places, they recite Mass prayers together. The Church wants this changed. She wants them to sing.

This desire was expressed solemnly on January 8, 1904 when the Sacred Congregation of Rites, by order of Pope Pius X, gave an instruction on the subject to the whole Church. In one place the instruction reads:

> The most ancient and correct ecclesiastical tradition in regard to sacred music encourages the whole body of the people to take an active part in the liturgical services, the people singing the Common of the Mass while a *schola cantorum* sings the variable and richer parts of the text and melodies, thus alternating with the people.
>
> For this reason His Holiness, in the venerated *Motu Proprio* of November 1903, prescribed that an effort should be made to restore the use of Gregorian chant by the people, so that the faithful might take a more active part in the liturgical services of the Church as was the case in ancient times.

Nearly twenty-five years later, on December 20, 1928, Pope Pius XI wrote:

> It is most necessary that when the faithful assist at the sacred ceremonies they should not be merely detached and silent spectators, but filled with a deep sense of the beauty of the liturgy they should sing alternately with the clergy or the choir.

After another twenty-five years, Pope Pius XII repeated the same exhortation. In his famous recent encyclical on the sacred liturgy he says in one place speaking to the bishops of the world:

> We exhort you, venerable brethren, to promote with care congregational singing.

And in another place he says:

> A congregation that is devoutly present at the sacrifice cannot keep silent for song befits the lover, and as the ancient saying has it, "He who sings well prays twice."

Here is a reform that three popes have asked for in a most solemn manner in the last fifty years. Allow me to speak to you as people who are interested in doing something to establish the tradition of song in your parishes, and to sustain it and improve it. I shall be speaking

principally to priests because the responsibility rests with priests. But I am glad to be speaking to religious brothers and sisters and lay people too, because if they know what our responsibility is, they can help us. And certainly priests cannot succeed without them.

Allow me to say at the outset that I believe we shall never see this reform unless parish priests take an active part in the effort to bring it about. And first, I think, priests need to ask themselves such questions as these: Do I understand the reason for the emphasis on singing? I shall never convince people of the importance of something I do not set a great value on myself. Would I find any joy in sitting in the pews and singing with my parishioners the sung liturgy? Do I esteem this a perfection of prayer—the more perfect absorption of my whole being in the loving attention of my mind and will upon God, which prayer is?

BASIC NOTIONS OF SUNG PRAYER

What are the ideas about song in general, and about song which is prayer, which we honestly need to reflect upon?

Song basically is human speech. Let me focus your attention on these two things that we call "ordinary speech" and "song." In our ordinary speech, if it qualifies as ordinarily good speech, we enunciate words with a smooth rhythmical motion and a pleasing variety of tone or pitch. In song we project the words on a definite pitch or a melodious pattern of varying pitches; we sustain the tones with the breath; we go more slowly than in ordinary speech; and we measure very evenly the time between the points of accent or tension.

When we sing well, we reduce to a minimum any distraction of our mind from what we are saying because the physical effort of singing drains energy from the whole body and channels it into the apparatus of speech, which is in turn under the most immediate and direct impress of the mind and will.

Just considering the individual, therefore, song enriches my thoughts and my affections in three ways: 1. It makes them more vital in my own being because the energy of my whole body and soul is drawn into the expression of them. 2. It extends their duration in time; and 3. It sustains attention and concentration upon them.

Considering only the needs of the individual, therefore, song is the perfect and adequate language of prayer. Song helps to do what charity, always operative in prayer, seeks in the first instance to do: to hold my soul, my mind, my imagination, my whole being in loving attention upon God. Song is the language of charity—of love of God above all things.

We know very well, however, that we have to consider the needs of the whole community as well as the needs of individuals.

When our people come to Mass, they are joined with Christ and with one another as members of one Body, sharers in one and the same royal priesthood; and they act together, with Christ, identifying themselves with Him as Victim, and offering with Him the one same Victim. The doctrine about our union with Christ and our corporate action with Christ in the Mass has been beautifully explained by the Church particularly in very recent years. People need to be taught now to implement this doctrine; to act according to it; in short, to live it.

At Mass, there is always some action going on in which it is possible for all to be united. I think sometimes that we fail to see that this external human action in which all are supposed to be united is the action of spoken language. It is human speech, which is by all odds the most important means of making common prayer, common instruction, and common offering. The essential sacrifice contained in Mass is effected by spoken words, and the Church's offering of it in ritual form is expressed by spoken words. True, there is an action of offering at the Offertory and an action of receiving at the Communion. But if people are going to be united in the successive actions of the Mass, we have to think principally of their being united through words spoken aloud—by human speech, in human speech, through human speech. This is accomplished in three ways: (1) by all listening to one person or to a group of persons; or (2) by a group of people answering dialogue fashion to an individual or to another group; or (3) by the whole assembly speaking together.

Union through the spoken word can be achieved by the ordinary conversational mode of speech, but never so perfectly as through speech that is raised to the level of song. When it is a case of one person addressing himself to a group of people or praying in presence of a group of people, he can be heard satisfactorily with the aid of a microphone by a large group; therefore he can unite them through his speech without song. Song can make it better, more inspiring for speaker and listeners, as we know by the common usage of the Church.

But when a group speaks together or answers together, song always affords an opportunity for more perfect union in what the group is doing, that is in speaking.

The only way physical actions can be done by people *together* is through a rhythm they can feel together. Differences in rhythm between one person's speech and another's are so pronounced, that you have in common recitation only a general sort of keeping together in terms of

distance covered and elapsed time. It is like walking. People out for a walk keep abreast of each other, but they normally prefer not to keep in step.

In song, the motion involved in speech is slowed down and sustained in an evenly measured gliding motion. It is like skating. People skating together enjoy keeping step. The coordination itself is enjoyable. I enjoy your doing this with me.

A second and equally important way in which song makes for perfect unity is in coordination of pitch. Tones of any kind that are sounded simultaneously do not sound pleasant unless they are coordinated in some way in regard to pitch: all on the same pitch or on pitches that sound well together. Words are of necessity spoken on tones of a certain pitch. When a group of people speak together in unison, it is natural for them to want to regulate the pitch of their tones in some way to avoid discord. Song regulates this naturally for the pleasure and comfort of all. We need to understand, I think, that we do this natural thing out of consideration for one another that we may enjoy doing it together. So enjoyable is this coordinated speaking together which song makes possible, that people love to speak together in song even when they have nothing to say.

How perfectly natural it is then for us to speak together in song at Mass, when we do have something important that we all want to say together. Because we are one Body, because we believe as one, because we love as one, we want to speak as one. And we want to do it with the greatest possible consideration for one another. Song therefore again, now considering the corporate act, helps to do what charity, always operative in prayer, but never more effectively than at Mass time, seeks to do: to hold my mind and heart in loving awareness of my neighbor. Song is the language of charity—of love of my neighbor.

So much for ideas on song and prayer. I think the first thing a person should try to do is put them into practice in his own life where he has the opportunity.

PRACTICAL SUGGESTIONS

But now to go beyond that, I would like to submit to you some ideas on what we can do to accomplish the job of getting people to sing at Mass.

Let me say first of all, that I think this reform is going to take a real effort to educate people. They need to be taught the doctrine that underlies their active participation in the liturgy. Secondly, I think they need to be instructed in the reasons for singing; and, thirdly, I think

they need to be taught how to do the actual singing. The first two things can be done in sermons. The third requires some other provision.

The problem of getting a fairly good number of the average adult parishioners to attend some kind of instruction in singing has to be studied out in each parish. The answer will vary from one place to another. What is important in any plan, I think, is not to let the effort seem to be the project of any one group in the parish. It should be advertised as a parish enterprise in which provision is made for all to learn and to participate. Whatever plan is devised to provide instruction, it will depend on the priests of the parish to make it work. It might take a considerable amount of work to get in touch with people personally and invite them. I do think that we may not take the comfortable attitude that people are not interested and will not go for this. We have to study out our approaches to people, and if we fail in one thing, try something else.

When it comes to a question of who is going to teach the actual singing and who is going to make it succeed in church during Mass, again I suggest that it depends upon the priests. Allow me to comment on that: (1) With regard to the actual teaching, I believe the spiritual authority of the priest is a marvelous asset. There should not be the atmosphere of a choir rehearsal, but that of a priestly pastoral instruction in prayer. If someone else does the teaching, I think the priest should if at all possible attend and give some instruction. (2) I believe that with a little practice, most priests can do the job better than the people they would probably get to do it for them. The priest does not need to know how to play organ or piano. He can teach best if he does not use either. (3) There is no denying it does take a bit of practice. If you are going to teach a song, you have to sing it until you almost know it by heart. (4) I think the assistance of a good church musician should be sought to make plans and to give assistance in various ways that he might be able to suggest. I believe priests, if they want to do their part in the job, should not be ashamed to seek from these teachers correction and advice in their own singing. An excellent voice is not necessary. With a little advice and a small amount of consistent practice a person can make his voice into a very adequate instrument for teaching. (5) In the actual church service I believe the priest's part is extremely important. The example of the celebrant alone counts for a great deal. Where there is more than one priest in the parish, great good is accomplished by a priest's singing with the congregation, and giving some direction.

In conclusion, may I attempt to set down some suggestions that might be called practical.

1. Arrange for the Sunday High Mass at a time when it can be the parish family Communion Mass. 2. Remember that the people's main prejudice against High Mass is that it takes longer. 3. Keep the pitch within reach of the men and be content to go slowly at first. 4. Start with simple things: the responses alone would be enough. The Mass of the Angels is not the simplest chant. 5. Teach English hymns to be used before and after Mass. Get variety this way and build up the spirit of song. 6. Take advantage of Holy Week, Forty Hours, Confirmation, to get more people to sing. 7. Carry over the participation to weekday High Mass. 8. Aim at getting the same participation at weddings and funerals. 9. Do not defeat your purpose by adopting the attitude that *how* people sing is not important, just so they sing. In a sense, of course, this is true: we ought not to expect too much from people. But I think our effort will ultimately fail unless we keep trying, at least through our example, to teach people to use their voices properly and experience the pleasure of good, or at least acceptable, singing. 10. Take whatever opportunities present themselves to promote good popular singing in our people's general culture.

On this last point I will close, but I would like to draw from it a conclusion. The things in modern secular culture which are destroying popular singing—making people listeners instead of singers—are also at work to destroy our worship. If we succeed in educating people into the Church's culture of worship, we shall save their total culture in the process.

DISCUSSION

FATHER JUSTIN MULCAHY, C.P., Scranton, Pa.: Allow me a word regarding the change in the training of seminarians. When I first began the work, the chant was considered a very light subject, which the seminarians looked upon as something they had to go through, and it didn't make much difference how.

Last month in speaking with a seminarian from one of the nationally known seminaries, I was quite surprised when he told me that four of the seminarians were flunked in chant. That could not have happened about fifteen years ago, as we oldsters know. I know of another nationally known seminary where, about seven years ago, at least fifty percent of the seminarians had to repeat a course in a summer school of Gregorian chant.

Regarding us clergy—I think I am old enough to mention this publicly—if we were visiting in the home of a parishioner or friend and someone there said to us, "Father, sing for us," we would have blushed all over. And yet, how true it is, that many of us will go to the altar of God and not blink an eye at how we go through a High Mass.

Regarding bishops. About two weeks ago, in speaking with a bishop from abroad, I was told how he was greatly edified by one of the bishops of the United States who asked him for some lessons in the singing of the Preface of the Mass. What an example this bishop is for us to prepare ourselves, as Father Conley said, not to become prima donnas, but at least to be able to do fairly well, and to practice beforehand when we have to sing the praises of God.

FATHER WARREN WERWAGE, Akron, O.: I wonder if Father Conley would be so kind as to show us how he goes about teaching the congregation how to sing, taking some little melody as a demonstration?

FATHER CONLEY: (taking a simple melody, he taught it to the audience, making the following points): First get the people to speak the text together, next teach them the tune, and then unite the words and the tune. Be sure not to get it too high for the men. If it is something more difficult, break it up into small sections. It is very important to give close attention to the diction. Keep it sprightly, and bring it up to proper speed right away.

SISTER AUGUSTINE, Monroe, Mich.: Father Conley, you said that we should do all we can to restore song to its proper place in the general culture. Would you have some suggestions, please?

FATHER CONLEY: For the sisters I would say, especially in teaching the children, first of all to prepare for singing by the way you use your own voice. Speak with excellent diction as an example to the children, and say your own prayers well. If you pray beautifully in your communities, the children under your charge will pray beautifully. Then, in the classroom, use your voices well and make the children do the same. That is the first thing, because it is largely lacking in our culture.

The next thing, in all other speaking, make the speaking be done well. When a boy or girl stands up to read, do not be satisfied that they give you the ordinary kind of reading. At any time a child reads, insist that he do it well and, if necessary, show him how yourself. Make him repeat it after you until he uses his voice well. In spelling lessons,

there is no chanting in the class. Even in the routine rote lessons, make sure the voice is used well, that it is never distorted or abused.

Let music be a part of every day's lessons. Let the prayers and the little songs be sung. Saturate them with music, so that when they reach the third grade they will know at least one-hundred-fifty songs. Then, when the sister who is to teach the chant comes along, it will be easy because their little voices will be there. Their voices will be up to singing, and they will find singing a real joy.

CHAIRMAN: Next we will have a very interesting paper on one phase of congregational singing which has long been causing us a great deal of trouble. In our practical world, people do not do it rightly, and in the theoretical field we may think what is being done should not be done at all. The subject is that of hymns in church. I present Father Richard Ginder, the editor of *The Catholic Choirmaster.*

SINGING THE CHURCH'S MUSIC

Rev. Richard Ginder, F.A.G.O.

Pittsburgh, Pa.

On April 12 of this year, St. Bartholomew's Episcopal Church in New York was crowded with 1500 people observing what is called a "hymn festival." There were three choirs in the chancel, 200 youth-choir singers in the transept galleries, plus at least 200 adults seated toward the rear of the nave—a total of more than 500 in the combined choirs.

A brass quartet with tympani and cymbals was added for Vaughan Williams' "All hail the power of Jesus' Name," and the brass was heard in Martin Shaw's setting of the hymn from the ancient Greek, "The King shall come when morning dawns."

The entry of the chancel choirs for the processional was between lines of color-bearers, holding aloft the flags of members of the United Nations. The service hymns were linked to the threefold development of the chosen theme—Christ: in the heart, in human experience, and for the world.

A Catholic hymnologist, comparing this exaltation of the hymn on the part of our Protestant neighbors, with the condition and use of the vernacular hymn in our own worship, is tempted to despair. In the Protestant service, the hymn is everything. In our worship, it amounts to very little. Where have we room for it except at the children's Mass and evening devotions?

For that reason, we may say that ours are simply not a hymn-singing people. They have never had enough occasion to acquire the habit. Even at Benediction, the pastor can almost count on both hands the number of people singing—and the number of tunes they know.

There are reasons for this. Our congregations are generally so numerous that the parishioner finds himself surrounded by strangers at church. He is self-conscious—content to fulfill the minimum exacted by Church law. When he does come for evening devotions, he is perhaps afraid to "let himself go," afraid of making a fool of himself.

When a Protestant pastor wants his congregation to learn a new hymn, he will have the choir sing it first in harmony, then in unison, and finally he leads the congregation through it himself, tamping it home with three or four verses.

Neither the Mass nor Benediction would permit such a routine, and our Sunday schedules are so crowded that there would be no time for an

after-Mass rehearsal. Besides, only the priest would have the authority to mount the pulpit and conduct such a hymn practice. And if the priest were the finest musician in the country, he would still be so exhausted from the fast and his week-end duties that he would have little vitality left over.

The popular novenas in honor of the Miraculous Medal, our Sorrowful Mother, and Our Lady of Perpetual Help, did much to break down this self-consciousness on the part of the laity. In fact, one must attribute much of their success, apart from the appeal of piety, to their element of "audience participation." But in most cases, unfortunately, they popularized a most undesireable type of hymn, with bad verse and worse tunes.

The pity of it is that we have a store of superb hymns available—hymns being used by the Protestants right now. The Protestant Episcopal Hymnal, for instance, lists five hymns by St. Ambrose, four by St. Bernard of Cluny, two by St. Clement of Alexandria, four by St. John of Damascus, six by St. Thomas Aquinas, and twelve by other saints—a total of thirty-three hymns written by Catholic saints. The Methodists are using two by St. Ambrose, three by St. Bernard of Clairvaux, one by St. Bernard of Cluny, one by St. Clement of Alexandria, six by Father Faber, two by St. John of Damascus, one by St. Francis Assisi, and so forth. It's much the same with the Presbyterians.

Those of us who read the Divine Office are familiar with the hymn as it ought to be. It is a thesaurus of theology, carefully worked out, rimed and polished by someone with transcendent talent. It has not only a devotional but a didactic purpose as well. It is to teach, to edify, to inspire. Yet for the most part we find our people attached to a lot of third-rate trash. Compare, for instance, "Mother dear, O pray for me" with the simple beauty of "*Memento, rerum Conditor.*" Or, let's put side by side two hymns in honor of St. Patrick. One is the traditional "St. Patrick's Breastplate," attributed to the Saint himself, although the first written version of it goes back only as far as the eleventh century:

I bind unto myself today the strong Name of
the Trinity,
By invocation of the same, the Three in
One, and One in Three!
I bind this day to me forever, by power of
faith, Christ's Incarnation;
His baptism in the Jordan river; His
death on cross for my salvation;

His bursting from the spiced tomb;
His riding up the heav'nly way;
  His coming at the day of doom:
  I bind unto myself today.
I bind unto myself today the power of God
to hold and lead,
  His eye to watch, His might to stay,
  His ear to hearken to my need;
The wisdom of my God to teach, His hand to
guide, His shield to ward;
  The word of God to give me speech,
  His heav'nly host to be my guard.
Christ be with me, Christ within me,
  Christ behind me, Christ before me,
Christ beside me, Christ to win me,
  Christ to comfort and restore me.
Christ beneath me, Christ above me,
  Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
  Christ in mouth of friend and stranger.

That's what they sing in the Anglican churches on St. Patrick's Day. Now let's have a look at what the Catholics are singing across the street:

All praise to St. Patrick who brought to our
mountains
  The gift of God's faith, the sweet light
  of His love!
All hail to the shepherd who showed us the
fountains
  That rise in the heart of the Saviour
  above!
For hundreds of years, in smiles and in tears,
  Our Saint has been with us, our shield
  and our stay,
All else may have gone, Saint Patrick alone,
  He hath been to us light when earth's
  lights were all set,
For the glories of faith, they can never decay;
  And the best of our glories is bright
  with us yet,
In the faith and the feast of St. Patrick's Day.

I won't quote any more—but it should be evident that this represents one of Father Faber's less fortunate inspirations. The tune of the first is a strong Celtic processional, melting into a more reverent mood for the refrain. The second tune is more like a jig.

These inferior articles came into the American Church almost literally through the back door. Over a century ago, there were peddlers going from house to house selling plaster statues, cheap polychromes, rosaries, medals, prayerbooks, and sick-call sets. Part of their stock-in-trade was a hymnal, hastily assembled with scissors and paste-pot for just such traffic. It was a strictly commercial venture, and for every good hymn it included forty-nine bad ones. It was a day when recreation was found in the home. Agnes or Celie or Bella could play a little, so the family would gather around the organ in the parlor with their friends and sing hymns—among other things—from this cheap anthology. Then Agnes or Celie or Bella might be called by the pastor to help with the music and lo! the cheap hymnal was now in the choirloft installed as the official hymnal of the parish.

Many later publishers with an eye to profit rather than piety, simply reprinted the old favorites.

And they *are* old favorites. The people have become attached to them. In this, as in so many other affairs, they let the heart rule the head. They have heard, for instance, "O Lord, I am not worthy" at so many First Communion celebrations, so many children's Masses, that they no longer think of either words or music when they hear it. The bare announcement of the melody touches a key that releases something warm and sticky inside them, something they mistake for a fervor bordering on ecstasy. Actually, it's association—something akin to the feelings of a mother fingering some souvenir of the dear dead past.

One cannot reason with people on this subject. It's bad tactics to make a frontal attack on the old favorites. I know that from experience. It is better, rather, to let these hymns lapse from memory, to crowd them out by the substitution of good hymns, to educate the new generation of school children in a good repertoire.

I have already illustrated the difference between a good hymn and a bad one. Some hymns have good words set to a bad tune. Others have bad words with a good tune. And still others are just thoroughly cheap—words and music—like "Good Night, Sweet Jesus!"

Here is an instance of good words set to a cheap tune—"O come, O come, Emmanuel," an Advent hymn based on the "Great O's." Notice how completely the hymn is ruined by this tune in waltz-time, and how

it is redeemed by the traditional melody. (Father Ginder demonstrated on the piano.)

There are a number of adequate hymnals—for instance, *The St. Gregory Hymnal* by Montani, *The Parochial Hymnal* by Rossini, and *The Ave Maria Hymnal* recently published by the Pius X School in New York. But most of them, excepting the last, are one-man compilations and hence they reflect that individual's taste. As I said back in 1947, if such a compiler doesn't like a good old standby, he lets it out. If he is teaching harmony to some bright youngster, he inflicts one or two of his ditties on the indiscriminating laity. And he will always include a generous sampling of his own compositions.

In 1947, I urged the compilation of a national hymnal after the example of our Protestant neighbors. The Episcopalians have an official collection of 741 sturdy, time-tested hymns, sifted through by a committee of twenty-seven nationally known musicians and published by their Church Pension Fund. It comes to 828 pages, handsomely printed and available practically at cost.

The Methodists also have an official hymnal, authorized by their Board of Publications and published by the Methodist Book Concern. Forty churchmen and musicians worked together on it. It comes to 695 pages, including 644 numbers, and selling at a dollar. The Lutherans have three synods in this country, each with its own official hymnal. I have one of these and a good part of the book is devoted to liturgical material (the proper and ordinary of their service); the rest has over 500 hymns. It sells at $1.25.

Last year, something along this line got started in our own Church. Temporary chairmen of a committee for a national Catholic hymnal are Father John Selner, S.S., president of the St. Gregory Society of America, and Dr. Clifford A. Bennett. There are seven other committee members.

(Pending final approval by the hierarchy, all activity up until that point must be provisional.)

We envision quite a small book—perhaps the size of a catechism—for the reasons given at the start of this paper. "Our first concern," the chairmen write, "is the vernacular compilation which is to serve our congregations and special occasions such as First Communion, Confirmation, Jubilees, Holy Week (non-liturgical services), and the like." There might be a hundred titles. This would make for a lower cost and hence for a wider diffusion, and it would coordinate our efforts at teaching hymns all over the country. Later editions, of course, could be expanded,

depending on the response to this first edition. Presumably the work would be published by the Confraternity of Christian Doctrine.

The hymns are being selected through a series of surveys sent out to about a hundred musicians. For all practical purposes, these musicians are voting on a table of contents. Thus each title will be a majority choice. Besides, the committee is open to suggestions, promising them every consideration—and, according to present plans, revisions will be forthcoming in the future.

All things considered, this seems to be the most practical way of arriving at an official hymnal for the American Church. When it has been brought to completion, it will undoubtedly represent a long stop toward eliminating the bad and building up the good in our congregational singing.

DISCUSSION

BROTHER LUKE A. HERBERT, F.S.C., Memphis, Tenn.: I was happy to learn that on some points the two speakers this afternoon do not agree. Particularly with relation to the hymn, one thinks the hymn should be taught, the other does not. This gives me courage to ask my question. When some fifteen or twenty years ago the chant was being introduced into our parishes, one of the greatest arguments for it was that in the chant we have the ideal marriage of words and music. The words come first and the music is used to embellish them. While singing the English rendition of the *Salve Regina* in the Office last night, the question occurred to me: are we being true to the art form? I realize that the important thing is for the people to participate, but should not new needs be met with new means. The Gregorian chant was used to embellish the Latin words. If it is necessary now to have a vernacular liturgy, should it not also be necessary to get new melodies to embellish the vernacular?

CHAIRMAN: There is considerable discussion about the vernacular, and that is one of the great problems. The wedding of the English to the traditional chant melodies is going to take a genius to do the job properly. I believe that the bishops of our country turned down one proposal for some use of the vernacular in the liturgy last fall because they were not pleased with that precise point. They thought it was inept in some instances and wanted more study devoted to it. The Holy Father has left the question open in the *Motu Proprio*. He recommended chant very highly, but he also praised figured music and the whole world of music apart from the chant.

SISTER ETHELREDA, Fort Wayne, Ind.: I am sure you have read in the last number of the National Catholic Music Educators Association *Bulletin* an excellent article on sacred music by Dr. Elmer A. Steffan, chairman of the Commission on Sacred Music in the Archdiocese of Indianapolis, Ind. He has some very pertinent and good ideas about what that national hymn committee should consider.

FATHER GINDER: I just read the article this afternoon, Sister. Mr. Steffan says the hymns should not be chosen entirely by popular vote, but through an objective analysis on merit and fitness as judged by most competent authorities.

The hymnal should be a complete one, preferably in two sections—one English hymns, the other chant. A definite need exists for a simplified setting of the *Requiem* for reasons known to all those who sing it regularly. Mr. Steffan wants to discard the chant in the *Requiem* in some respects.

A good organ accompaniment must be arranged for, one that is simple enough for the average organ student attending grade or high school.

Later on the committee will be confronted with the responsibility of selecting a publisher.

Finally, the need for speedy delivery of the hymnal should be completely ignored; despite the urgent need for a national hymnal, the committee should not be made to feel that it must meet a deadline. Sufficient time—years, not months, if necessary—should be given to this major project. This is a summary of Mr. Steffan's points, and I think they are very well taken.

SISTER CARISSIMA, Milwaukee, Wis.: Father, how official should we consider the St. Gregory Society's *White List*?

FATHER GINDER: I would like everyone to consider it absolutely official, Sister. It has been adopted by seventy-five bishops for their dioceses. It is as close to a norm as we can get. Many nationally known musicians, including Father Benedict Ehmann back there, are working on it, and there is no doubt about it that when you get competently trained musicians working together with no axe to grind, you are bound to arrive at some sort of a norm.

Evening Session

AUGUST 18

Chairman:

THE VERY REVEREND JOSEPH FEENEY
London, Ontario

CHAIRMAN: After the thrill of this morning's celebration of the Lord's Supper, and after listening to Bishop Mulloy's paper, so ably written and presented, and, too, following this afternoon's distinguished and provocative presentations on church music, we are very happy to come this evening to the very heart of the messages that will be presented during the course of this Liturgical Week.

May I interrupt for a moment to bring you greetings from Canada? I want your officers to know that I, and we who are represented here, appreciate your kindness when you, our neighbors, asked me, your neighbor, to act in the capacity of chairman for this session.

Five years ago, as well as four years ago, I was alone from Canada at the Liturgical Week; three years ago three representatives from our diocese were there, last year a number of others, and this year our diocese is represented by some twenty delegates.

Two years ago we invited this Conference to come to London for the centenary of the Diocese of London in 1956. We want you to be our guests, and we want to be your hosts very badly, so I hope that for 1956 your executives will decide to bring this Conference to the city of London, and we will try to be as hospitable to you as you have been so often to us.

I should like to make the suggestion that when you come to our fair city that the theme of that year's Liturgical Week be "Christ in the Classroom." We feel there is so much to be done for our youngsters across the border.

I am happy to present to you Father Reinhold.

FREQUENT COMMUNION, ACCESSIBLE AND INTEGRATED

Rev. H. A. Reinhold
Sunnyside, Wash.

For one thousand and more years theology of both the Greek East and the Latin West, as yet without the tools of aristotelian dialectic, was at one with itself in regard to the Holy Eucharist. The realism of the united Church's faith took the words of the Consecration at their face value, without entering into any kind of further analysis, at least generally speaking. "This is my Body" meant to the Christian of the first thousand years, the learned as well as the simple faithful, that the bread he saw and tasted was the Body of Christ immolated and no longer bread, but nothing else but the Body. And to the Catholic of Rome or Constantinople or Paris or Alexandria the wine he savored in Communion was but the species of its reality: the Blood of the victim Christ. Nothing else. The great epigone of the patristic age, the Saxon St. Radbert stated: "In the chalice we drink nothing else but the Blood of Christ and in the bread we receive nothing else but the Body of the Lord."[1] Lanfranc, who died in 1089, a few years after the final schism, seems to be one of the last witnesses of this simple and uncomplicated faith which survives to this day in most eastern churches.

The restless, inquisitive and dynamic mind of the West, freed of the tie with the East, soon ventured forth into vast seas of speculation. Only a hundred years later the new boldness equipped with the scientific and dialectic tools of Aristotle set down inevitable conclusions, never to be erased from the Western mind: that *logic and natural concomitance* require that with the body there is the blood; with body and blood the soul; with body, blood and soul by hypostatic union Christ's divinity; until at last by the same process, the whole Blessed Trinity. Once this stage is reached, it is not far to St. Grignion de Montfort, whose speculations bring in the Blessed Virgin as the necessary instrument and conductor, now that the Consecration has been moved on the same plane as the incarnation, and the finer and subtler distinction between the work of the Holy Spirit at the incarnation as opposed to that at the Consecration have been blurred. St. Thomas Aquinas has the strength and acumen always to see primary things as primary and secondary deductions as what they are. But when these "natural concomitances" fell into the hands of enthusiasts, of certain followers of mystics and of popular

[1] MPL 120, 1332.

preachers, the scale was tipped and weighted by a heavy emphasis of the more spectacular secondary conclusions.

May I offer a second suggestion for reflection. Strictly speaking the mystical union as described by St. Teresa, St. John of the Cross and even St. Paul is not in the line of Sacraments. Loosely speaking, Communion is also a mystic union, but that shattering upheaval or gentle light caused by an immediate contact of God and soul in true mystics is essentially different from the union of Christ and the soul in the Eucharist which takes place, really and substantially, whether the soul feels it or not.

Nor is the sacramental presence the same either as omnipresence or mystic inhabitation of God in His creation and His creatures. And yet, the difference has been obliterated by late medieval mystics, especially Thomas a Kempis, by devotions and preaching, until we have now reached a stage where such as our distinctions almost seem to be bold innovations. Yet any solid manual of theology preserves these distinctions only to be forgotten when we meditate, preach, teach or write prayer books. Nobody looks startled among our contemporaries when enthusiasm affirms that "God rules the world from His seat in our tabernacles," or "He humbles Himself to enter the slim white host." When Pius X, the Blessed and soon, we hope, the Saint, forbade and dissolved an association of "consolers of Jesus so lonely in His tabernacles" a great many pious souls asked: What is wrong with that?

It seems that enthusiasm and speculation since about 1000 A.D., buffeted by heresies, attacks and blasphemy, have made so much of what was implicit in the earlier teaching of the Holy Eucharist that we are now saddled with a problem no fiat or legislation can solve: popularized versions of mysticism, secondary dogmatic deductions have grown so high before our eyes and the lines of demarcation have become so blurred that the average Christian can barely see himself ready to fix his gaze again on the simple and clear outlines of the liturgy as it is preserved in our Missal. Only gentle, disciplined and cautious work can regain the simplicity we need, and it will take every bit of docility, obedience and humility to proceed in the right direction without creating havoc.

Father Ellard, whom the good Master may grant speedy recovery and many constructive years as the foremost liturgical author and educator of our country, has furnished me with a number of data which may focus my theme. He naturally had to simplify and streamline facts for a short paper, and I am sure in his scholarly work he would have admitted that it is all more complex than it appears here. I don't know by what

method he does it, but he always has a wealth of papal utterances to back his thesis.

He shows the descending line of attitudes towards frequent reception of Holy Communion with the first signs of decay before 500 A.D., and the first attempts to stem the tide around 1200 A.D. Worse disasters follow: the very foundations of the teaching on this Sacrament were attacked by a long line of heresies after the first millenium, and finally the gloom of Jansenism, contemporary of Puritanism, settled over country after country until Blessed Pius X, after a long line of vigorous but futile efforts of others, spoke with the voice of the Universal Church, "Be thou made clean," on December 20, 1904: "Neither worship for the Body of Christ, nor reward for virtue" are the attitudes we should adopt. The Eucharist was instituted to feed the hungry, weak souls. If they are free from mortal sin, they may come daily. It is therefore no wonder that Pius XII said at the moment of Pius X's beatification: "The *real* glory of the Pontiff is that he is in our own day the Pope of the Holy Eucharist. Here, indeed, we see the harmony between the Vicar of Christ and the very spirit of Jesus. . . . It was he, then, who gave Jesus to the children, and the children to Jesus. . . . The work of this Pontiff of the Eucharist has been seen in numberless souls, for whom frequent and daily Communion has now become a fundamental role of Christian perfection."

Thus the roadblock of unauthorized custom and tradition was swept out of the way. But as we all know, even as obedient a Church as the Catholic Church will take a long time to carry out as sweeping a return as the one deemed by the Pontiff. The obstacles were partly human: a certain momentum and a paralyzing inertia in clergy and laity had to be overcome: all customs and traditions were tainted by creeping Jansenism and even earlier forms of piety. As orthodox a book as the *Imitation of Christ* is based on the *devotio moderna* and its exaggerated subjectivism, stern ethicism and a certain neglect of the complete and lucid teaching on the Eucharist still visible in the earlier scholasticism.

Let us state it clearly that the roadblock was not mere crypto-Jansenistic rigorism, because rare Communion preceded Jansen, and frequent Communion to this day still seems to be the privilege of the few, although by extraneous techniques and by connecting it with certain devotions, not clearly Eucharistic in themselves, figures have been boosted to respectable heights. Nor have frequent communicants, whatever else their visible and hidden virtues are, a shining name for being the most socially conscious Christians, the hungriest for justice, the peace makers and the sufferers of injustice in their families, communities and sectors

of society. It does not seem that our pious of the mid-twentieth century are more conscious of the fact that the Eucharistic Banquet has as its purpose first and foremost the building of the Body of Christ, the Church, and is the torch that welds together the members of this Body.

An emphasis in our catechisms, our sermons, our spiritual directions and our devotions has not been adjusted. While we are free to partake of the Banquet with growing hunger never to be filled, something has been left over from a former period that needs a courageous refocusing: our teaching, our preaching, our devotional life.

May I offer the suggestion that a thorough revision of our teaching methods, our first Communion usages, our prayer books and our devotional life should be started by competent men, with great discipline and caution, but nevertheless should be started?

Why was it a surprise that Benedict XIV's admonition to use hosts for Communion consecrated at the same Mass instead of going to preconsecrated hosts in the tabernacle should have been emphatically renewed in *Mediator Dei*? Is not this very surprise an indication that our popular Eucharistic theology is lopsided and incomplete, that we should refer more often to a complete and well-balanced theology instead of emotional and pseudo-mystical principles? In the legitimate struggles of the past to maintain the doctrine of Christ's true and real presence together with mystical attitudes, transposed from their true place into the sacramental sphere and lowered to a popular level, we have left our people with a piety that sees the highest expression of Eucharistic piety in the tabernacle, the monstrance, the quiet adoration, the solitary communing of the isolated soul with the bridegroom, and knows only two places at Mass that are of importance: the Elevation and Communion. In other words, our people have become static and inactive because their attention has been lead away from the things that are in words and actions to those that really are the result of human speculation. In his commentary to question 76 of the 3rd part of the Summa of St. Thomas Aquinas, Dom Damasus Winzen makes the following statement: "The strong emphasis on the presence of the whole Christ"—over the emphasis on the presence of Body and Blood—"does not help the understanding of the Sacrament. Through it the Eucharist became rather a historical repetition of the incarnation than the sacramental sacrifice of Christ. There is no doubt that the stronger emphasis on the imagination"—mark this word!—"of the person of Christ becoming present gave Eucharistic piety many an impulse. But on the other side there cannot be a doubt that this same imagination made the *sacramental* significance recede into the background. The presence of Christ's person invites to a heart to heart

conversation with the Savior in the tabernacle and deflects the gaze from the sacramental mystery of His dying and rising. Isn't it a fact that this very *imagination* made, in the consciousness of many faithful, the tabernacle to be the real center of their devotion rather than the altar."[2]

Before we lose ourselves in theological subtleties of far-reaching practical consequence, let us contrast the Eucharistic piety of the Fathers with all the faithful participating in a dramatic celebration of the Eucharist, and that of our own day. Monstrances and tabernacles were unknown in those days. Those at Mass did the Mass—they listened to the sacred texts and their explanation. No empty rites and dark allegorisms were seen, no ritualistic duplications. Everyone had his part assigned and did it, because he alone was expected to do it: the different ranks of the clergy did their part, the laity their own. There was nothing to explain because all was obvious: it was the Lord's Supper, preceded by sacred reading and prayers and it was a remembrance of His death, because His Body and His Blood, the Victim and sacrifice were on the altar. And this sacred Victim was to be eaten by all to make them one, to nourish the Church, Christ's Body, and every single believer.

Let us assume that such celebration was before the eyes of Blessed Pius X when he broke down the obstacles made by a thousand years in good faith and with the best of intentions, and when he reformed the calendar to give back to the Lord and His mysteries the central position and when he in his *Motu proprio* gave the people again a voice. But laws and directives have to be implemented. Mere outward change will not suffice. More Communions as so many added figures can hardly have been the idea of so great a reform. One might say that the greater numbers naturally spread greater fervor, greater purity, more penance, closer intimacy with God, greater love. I think that is true. If it were not, we would have no explanation of our own liturgical movement born of the jealous love of Christ's mysteries. All this is true, but this truth is not all. The full wealth of the Eucharist will only come into its own when its full meaning, now buried in liturgical and dogmatic tomes, is made available to the last curate and the last first Communion teacher. Without discarding any of the knowledge and resultant practices of the last thousand years, we must yet restore the things that signify and are signified to their legitimate place. The simplicity of our liturgical prayers which is so close to the Gospel can guide us with a sure hand. After so many years of scientific speculation and its resulting one-sided devotion it will be exhilarating to see the kindness and mercy of the Lord who said so simple a thing as: "Take ye and eat, for this is My Body . . .

2 Salzburg edition, vol. 30, p. 499.

Drink ye all of this, for this is the Blood of the New Covenant shed for the forgiveness of sin . . . and do this in memory of Me until I come."

DISCUSSION

CHAIRMAN: If this Liturgical Week brought us nothing more than this one paper, it would have been a treat to have come here to hear it. There are paragraphs in that paper that I wish were made available to every teacher in every classroom and to every priest who talks from a pulpit.

I should like to recommend for your reading a little pamphlet published by the Paulist Press, *Frequent Holy Communion, Why?* by Rev. John A. O'Brien, and to call your attention to one quotation from it: "We must not think of the tabernacle simply as a shrine to be visited, nor must we regard the Eucharist merely as a sacred symbol to be honored. It is a Food to be received, it is the Food of life, of the Christian life which, therefore, ought to be a Eucharistic life, and a Eucharistic life cannot be but an apostolate."

FATHER CLIFFORD HOWELL, S.J., Grantham, Lincs, England: That perfectly fascinating paper by Father Reinhold gives rise to all sorts of questions. The difficulty is how best to formulate them, so I am going to ask him this question: does he think there is really a close connection between an appreciation of the Holy Eucharist as part of the sacrifice received, and the ancient practice of the Offertory procession which the Pope says in his encyclical *Mediator Dei* "used to be more frequent in former days than it is now," in other words, it is still extant. A point arises from the very words of Pope Benedict XIV to which Father Reinhold referred. The Pope starts by saying: "that it may be more evident that the faithful share in the sacrifice, it is good to give them hosts consecrated at the same Mass etc." I ask you, how is it evident that they are sharing if they have no idea that the priest is consecrating a special ciborium? There has got to be something that appeals to their minds, or that they can see. I would suggest that the Offertory procession of ancient days was the thing that made it evident to them. They gave in the sacrifice, and then they received. In one of Father Ellard's books he has traced out a rather remarkable concomitance, or correspondence, between the frequency of Offertory procession and the frequency of Communion. As the Offertory procession fell out, so did Communion fall out. Local efforts were made to revive the Offertory procession, and at that same time Communion became more frequent. And now that it is almost unknown, so also Communion became almost unknown until Pope Pius X restored Communion. But it seems to me, at least, that

he has restored Communion without also restoring the psychological basis on which Communion so aptly rests, namely, the giving which is a counterpart of the receiving. So I ask Father Reinhold, does he think there is really a close connection between the Offertory procession in some form and frequent Communion?

FATHER REINHOLD: Yes!

ADOLPH WIEDERMAN, Emmitsburg, Md.: About a year ago I read in *Information* that one should not offer Holy Communion for someone else; in other words, it is like if they are starving in India, we can't eat for them. We can pray for them, but we cannot eat for them. The Eucharist is for our soul, and we cannot offer it for someone else's soul.

FATHER REINHOLD: The offering of Communions, which was a rare thing when I was young, is growing by leaps and bounds, until we have figures that have to be added by the computing machines of the IBM. The offering of Communions has an orthodox and an unorthodox sense. You can offer your own merits, if you will think of them at Communion time—the sacrifices you make getting up, doing without food, going to the church—you can offer up those things for others, but I do not believe you can actually offer up the Communion itself. I was told years ago by a theologically very well educated Benedictine that he thought it was a rather ungenerous attitude to think of one's own efforts when one goes to Communion. So he roundly condemned the practice, but I don't think you can do that because it is so common and has been practiced with such regularity for the last fifty or sixty years, and has reached such proportions that it is almost one of those dogmas of the *ecclesia discens* that are becoming more frequent.

GERHARD LUSKOWSKI, Germany: In regard to the Offertory procession, I should like to mention something of our own experience among the Catholic Youth groups in Germany. It is not unusual that during our community Mass all those who intend to go to Holy Communion make the Offertory procession by bringing from the back of the church to the Communion rail an unconsecrated altar bread, and there place it in the ciborium of the celebrating priest. These altar breads are then consecrated and received by the community.

FATHER REINHOLD: That is being done now in most countries, and in the United States, too, in many places, but it is interesting to know that such things happen all over the world.

CHAIRMAN: Our next paper is given by one whom you know so well, Father Godfrey Diekmann, editor of *Worship*, and one, whom, if you do not meet monthly through *Worship*, you should.

THE FAST OUGHT NOT PREVENT COMMUNION

Rev. Godfrey Diekmann, O.S.B.
Collegeville, Minn.

Blessed Pius X's decree concerning frequent and even daily Communion was without doubt one of the great milestones in the history of Christian spirituality. Yet we know that the hopes he cherished were not so universally realized as he would have wished. It always takes time, of course, for people to readjust themselves to new ideas. But there is also another reason why the ideal of frequent Communion was not more widely carried into effect. Pastoral experience over the years discovered that a chief hindrance existed in the traditional rules of the Eucharistic fast. And with our rapidly developing industrial civilization, and the corresponding changes in daily living, this obstacle had become all the more formidable. Night has been turned into day: and I'm not referring merely to the night shift of labor, but also to the sport-shirt shift whose day begins after supper. In a word, for an increasingly large number of people, Pope Pius X's ideal of frequent and even daily Communion became, practically speaking, impossible.

We owe therefore a very great debt of gratitude to our present Holy Father, who, forty-eight years after Pius X's decree on frequent Communion, issued the apostolic constitution *Christus Dominus*. In it, by changing the rules of the Eucharistic fast, he has removed the chief obstacles to the realization of Pius X's hopes.

Our Holy Father enumerates eight reasons which had made frequent Communion difficult. All eight of them have to do with the Eucharistic fast, whether of priests or people. "Wherefore," he sums up, "that We may meet these grave inconveniences and difficulties, We have deemed it necessary to lay down the discipline of the Eucharistic fast, by mitigating it in such a way that, in the greatest manner possible, all, in view of the peculiar circumstances of time, place and the faithful, may be able to fulfill this law more easily. We by this decree trust that We may be able to . . . stir up all to partake at the Table of the Angels."

The traditional fast, which in its origin was meant to increase Eucharistic piety, and dispose the faithful to receive the greatest possible benefits from the Eucharist, had, because of altered circumstances, come to decrease Eucharistic piety by preventing the very reception of the Body and Blood of Christ. The Eucharistic fast was like a hedge around the garden of Eucharistic piety: a good, strong hedge, to allow the fair garden within to grow and thrive; but in the course of time, it became

instead a hedge keeping out of the garden itself those who had a right and need to enter.

And yet the solution of the problem is not to tear down the hedge; for the hedge does serve a most useful purpose. But openings are to be cleared through the hedge, gates and doors that invite entry, and yet exclude undesirables and those unworthy.

In other words, the principle of the Eucharistic fast in itself is far too precious an inheritance, far too necessary a help to Eucharistic piety, to be rejected, or even criticized. Changes, modifications, yes; but not abolition.

That certainly is the mind of Pope Pius XII. I would like to urge a reading not only of the new rules of fasting, but of the entire apostolic constitution. It is very clear that the Pope insists on the spiritual necessity of a eucharistic fast, in our time as much as in all previous centuries. After briefly sketching the history of the Eucharistic fast, he proceeds to give four major reasons why such a fast is and always has been important. And in conclusion he again insists: "It has pleased Us to recall these things so that all may understand that We, despite the fact that new conditions of the times and of affairs have moved Us to grant not a few faculties and favors on this subject, still wish through this apostolic letter to confirm the supreme force of the law and custom dealing with the Eucharistic fast; and that We wish also to admonish those who are able to observe that same law that they should continue diligently to observe it, so that only those who need these concessions can enjoy them according to the nature of their need."

That is to say: the principle of the Eucharistic fast remains intact But adaptations in its application are called for in our day, lest the faithful be prevented from partaking of the divine mysteries.

Thereupon the Holy Father enumerates the new changes under six headings. But in concluding he again states emphatically: "In granting these faculties which the conditions of persons, places and times demand today, We ardently desire to emphasize the force and the value of the Eucharistic fast for those who are able to receive our Divine Redeemer hidden under the Eucharistic veils." And he does not fail to add that, to the extent that bodily fasting is mitigated, "the soul must supply as far as it can, either by internal penance or by other means," especially by fervent prayers and by increased fruits of charity towards neighbor.

HISTORY OF EUCHARISTIC FAST

To understand better this inner, organic relation between fasting and reception of the Eucharist, it will be useful to recall some data of history.

Pope Pius XII reminds us that the Eucharistic fast was customary since earliest times, even though it became matter of more universal legislation only towards the end of the fourth century, about the time of St. Augustine.

Now I personally believe that the Eucharistic fast cannot be properly understood, or evaluated, if viewed *in isolation.* Rather, because the Eucharist is the first and most noble Sacrament, the Eucharistic fast offers the most important instance of a general rule: namely, that great spiritual happenings, or feasts, should be prepared for spiritually, by prayer and fasting. Before we draw near to the Divinity, we must humble ourselves, prepare ourselves, dispose ourselves. And fasting was recognized as a good preparation even by pagans.[1] Historians cite innumerable examples. And of course the Old Testament likewise abounds in illustrations. In fact, the Jews at the time of Christ fasted before partaking of the paschal meal—and some authors see in this Jewish custom the immediate source of the Christian practice of the Eucharistic fast.[2]

This sound, religious instinct, of fasting and mortification, to prepare for God's acts of mercy, found its highest possible realization in Christianity. The mystery of Christianity is the mystery of Christ's death and resurrection. His death as our way to eternal life is the sum and essence of the Christian dispensation. Now the Eucharist is the making present again of Christ's death and resurrection for every generation. And so likewise is every Sacrament an effective sign of that saving death and new life. In fact, every outpouring of divine grace, what is it but the operation of Christ's death and rising? For, as St. Paul says, "Christ was delivered up for our sins, and rose again for our justification" (Rom. 4:25).

Hence, active sharing in Christ's grace, in His life, presupposes a previous active sharing in His passion and death on our part. We, too, must first die with Christ, if we wish to live with Him. We must die with Him to sin: bodily fasting, which is, as it were, a quasi-dying, was therefore considered from earliest times a necessary guarantee of the sincerity of man's determination to turn away from sin. By fasting, man, to a certain extent, bore the passion of Christ in his own body.

This explains why fasting has been customary to a greater or lesser degree, not only before receiving the Eucharist, but also before receiving other Sacraments, and before some of the great Sacramentals as well.

Thus fasting before *Baptism,* though never so rigorous nor so general

1 Cf. R. Arbesmann, *Das Fasten bei den Griechen und Roemern,* Giessen, 1929.

2 E.g., J. Schuemmer, *Die Altchristliche Fastenpraxis* (Liturgiegeschichtliche Quellen und Forschungen, 27), Muenster i. Westf., 1933, pp. 70ff.

as the Eucharistic fast, has an ancient and strong tradition. In the *Didache,* one of the earliest Christian writings, we read: "Before baptism, let him who baptizes and him who is to be baptized fast; and all others who are able. But you should command the candidate to fast one or two days" (ch. 7). And St. Justin, writing about the middle of the second century, says: Candidates (for Baptism) should fast "in order to effect the remission of their former sins. And we fast and pray with them" (*1 Apol.* 61). Even to our own time, canon law decrees: "It is fitting that both the priest who is to baptize adults, and these adults themselves if they are in good health, should be fasting" (Can. 753, 1).—In regard to *Confirmation*: this Sacrament was originally conferred together with Baptism, so the same law of fasting applied as for Baptism. Later, a special law for fasting before Confirmation was introduced, but did not maintain itself.[3]—As to the Sacrament of *Penance*: the season of lenten fasting of forty days had the original meaning of atonement for sins committed, in preparation for the reconciliation or absolution on the Thursday before Easter. Its association with the paschal (baptismal) mystery was a subsequent development.

The sacrament of *Holy Orders,* too, has traditionally been prepared for by prayer and fasting. Thus we read in the Acts of the Apostles: "And as they were ministering to the Lord and fasting, the Holy Spirit said: 'Set apart for Me Saul and Barnabas unto the work to which I have called them.' Then, having fasted and prayed, and laid their hands upon them, they let them go" (13:2-3). And again: "When they (Paul and Barnabas) had appointed presbyters for them in each church, with prayer and fasting they commended them to the Lord" (14:22). This tradition has left its echo to our own day: for the four ember Saturdays, fast days, are days of ordination. It would be a good idea, incidentally, to remind our people of this fact, that they offer up the fast and abstinence of the ember days for a good harvest of newly ordained priests.

The *consecration of a bishop,* likewise, is prepared for by fasting. In the Pontifical, the rubric introducing the rite of consecration reads: "It is fitting that the consecrating bishops as well as the bishop-elect fast on the day preceding the consecration." There is a similar rubric, moreover, for the blessing of an abbot. Also for the great parish event of the consecration of a church. In the latter case, the rubric reads: "When a church is to be dedicated, let this be announced to the clergy and the people for whom the church is to be consecrated, in order that they may

3 Cf. Abbot F. Cabrol, O.S.B., article "Jeunes" in *Dictionnaire d'Archeologie Chretienne et de Liturgie,* c. 2487.

fast before the consecration. For the consecrating bishop and those who asked to have their church consecrated, should fast on the preceding day." And of course we all know how the greatest feasts of the year, i.e., the days of greatest grace, are prepared for by entire seasons, or at least by individual vigil days, of fasting.

All of this is simply another way of stating the classical Christian arguments motivating the fast: it overcomes Satan, it atones for sin, and it prepares for the coming of the Holy Ghost, the Sanctifier.

But since the Eucharist is the center and summary of the whole sacramental system, fasting was always most rigorously and widely observed in its case. In fact, for many centuries, the faithful were commanded to be fasting for *attendance at holy Mass,* even though they did not communicate. We have evidence of this as late as the fifteenth century. Thus, in an important synod at Brixen, in 1453, a law was promulgated forbidding taverns to offer anything by way of food or drink until after the main Mass in the town had been celebrated.[4] This fasting for Mass, even without Communiton, was really an edifying way to participate actively in the Sacrifice: by bodily mortification the people expressed their readiness to share in the sacrificial passion of Christ. It was also, by the way, a good means of uniting priest and people in the sacrificial offering. The people were reminded that, since the priest offers in their name, they should, as he, be properly prepared and disposed by fasting.[5]

To summarize: the principle of the Eucharistic fast is not to be viewed in isolation. It is in its origin and in its purposes simply the most important example of a general rule of the spiritual life: that death to self and to sin is the only path to receiving an abundant outpouring of divine life. We therefore fast from natural food as our preparation for receiving the Bread of Life. For unless we are willing to die with Christ, we cannot hope to live with Him.

This all seems obvious enough. Yet we know that this chief meaning and purpose of the Eucharistic fast is *not* the chief reason in most people's minds today. If I were to ask an average Catholic audience, why we should fast before Holy Communion, I think I would get some such

[4] Peter Browe, S.J., "Die Nuechternheit vor der Messe und Kommunion im Mittelalter," in *Ephemerides Liturgicae,* 45 (1931), p. 281.

[5] Cf. A. Franz, *Die Messe im deutschen Mittelalter,* Freiburg im Br., 1902, pp. 62ff., who cites one of the decrees of the Brixen synod: "*Sicut enim celebrans debet esse jejunus, ita et audientes, quia, ut canon dicit, simul cum ipso sacerdote hostiam offerunt.*" Less correct was another motivation often proposed during these centuries of infrequent people's Communion: that the priest receives Holy Communion in the congregation's name and stead, and hence the faithful too should fast. Cf. J. A. Jungmann, S.J., *Missarum Sollemnia,* II, p. 443.

answer as this: "We fast out of reverence. For it is hardly reverent to Christ to receive other food before receiving His Sacred Body and Blood." Now this is not a wrong answer. But it is only a partial answer. And if it is the only answer in people's minds, it can easily lead to wrong conclusions in practice. It can even keep people away from Holy Communion.

Actually, that is precisely what did happen for nearly 1400 years, until Pope Pius X's decree on frequent Communion. The legislation about the Eucharistic fast at the end of the fourth and during the fifth century coincided with the anti-Arian struggle, first in the East, and then against the semi-Arian barbarians, in the West. The heretic Arias had denied that Christ was true God. In reaction, St. Basil and St. John Chrysostom, among others, stressed the divinity of Christ, not only theologically, as a doctrine, but also in practice, in divine worship. The Holy Eucharist, instead of a love feast, a supper of union with Christ our brother, became the awful, *mysterium tremendum,* in which the Son of God becomes present in our midst. And who, except the most pure and most holy, would dare approach to receive Him? Emphasis was placed on the divinity of the person of Christ in the Eucharist, rather than on the fact that the Eucharist is a sacred food to help us in our spiritual weakness.

As a consequence, reception of Holy Communion, which was a normal part of assistance at Mass until well into the fourth century, now quickly became a rare event. So rare, indeed, that people had to be forced to go to Communion at least once a year. And this emphasis on the divinity of Christ in the Eucharist found its counterpart in the reasons given for the Eucharistic fast. The stomach should be empty of all other food out of reverence for the Divine Guest to be received [6]—that became more or less the *exclusive* motivation for the fast.

TRUE PURPOSE OF EUCHARISTIC FAST

It seems to me, therefore, to be of considerable importance that we again set a fuller and more adequate understanding of the Eucharistic

[6] This was interpreted strictly: hence not only fasting was demanded, but also a previous night's sleep and total digestion of the previous evening's meal, i.e., emptiness of stomach and bowels. Browe (*op. cit.*, pp. 284f.) cites a papal letter, decrees of synods, and pertinent arguments voiced by liturgists and canonists, from the twelfth to the fifteenth centuries. Such a one sided stress on the reverence motif also resulted in synodal decrees legislating a Eucharistic fast of several days, or abstinence from meat for various periods of time, and likewise contributed to a multiplication of the days when abstaining from marital intercourse was urged before receiving the Blessed Sacrament. Cf. Jungmann, *op cit.*, pp. 441f.

fast. The purpose of the Eucharistic fast is to prepare us to receive Holy Communion, not to keep us away from it!

Reverence, yes. The Lord knows we have almost forgotten the meaning of the word. But more is required: a vivid realization that Christ comes to us in Holy Communion, not primarily as our God to be reverently adored, but in order to transform us into Himself. And He is the Victim on the cross: "And I, if I be lifted up," He said of Himself, "shall draw all things to myself" (John 12:32). For us to desire to receive the life of Christ in Holy Communion without our having joined ourselves first to the sacrifice of Christ, means to be parasites of the altar. We must be on the altar, not merely at the altar.

The Eucharistic fast is a means to an end: that we may partake more fully in the Sacrifice and in its fruit, Holy Communion. Modern conditions of life hindered the fast from achieving its end. Hence, some details in the rule of fast had to be changed. Nor can we be grateful enough to our Holy Father for having introduced those changes. Frequent Communion is our goal. Bishop Dworschak of Fargo interpreted the mind of the Holy Father correctly, I believe, when he told his priests that they have a grave obligation to make available to their people every advantage the new apostolic constitution offers.[7] The laity should be encouraged to ask for mitigation of the fast whenever such mitigation makes it more reasonably possible for them to receive the Holy Eucharist.

But frequency of reception is not the whole goal. Mere multiplication of Communions is in itself no guarantee of spiritual growth. Frequent *worthy* reception is the whole goal. But worthy reception means, necessarily, the spirit of sacrifice. And that, according to the constant teaching and practice of the Church, entails, *normally,* also the bodily sacrifice of fasting. "I exhort you, therefore, brethren, by the mercy of God," St. Paul tells us, " to present your bodies as a sacrifice, holy, pleasing to God" (Rom. 12:1). Hence our Holy Father's insistence, that the changes in the rules of fasting do not lessen or obscure the principle of the Eucharistic fast. And he further insists that the more bodily fasting is mitigated in practice, the more urgently we must prepare ourselves by increased internal penance.

Could we not, therefore, perhaps rightly invert the words of the title of this talk? Surely, "the fast ought not prevent Communion." But equally surely, "Communion ought not eliminate or even obscure the desirability of the Eucharistic fast." For what good is it to me to receive the food of the Body and Blood of Christ, unless I too am changed,

---

[7] Cf. *Worship,* July, 1953, p. 390.

transformed, ever more intimately into that *sacrificial* Body and Blood? For only thus can I be glorified with Him. As St. Paul says: "*If* we have been united with Him in the likeness of His death, we shall be united also in the likeness of His resurrection" (Rom. 6:5).

DISCUSSION

CHAIRMAN: Father Godfrey has just placed another jewel in the crown of a great day. A paper like that is not prepared or presented without a great deal of planning, thought, and of prayer to God, the Holy Ghost.

A PRIEST, New York, N. Y.: Father Godfrey, don't you think the people themselves should be more informed on the nature of fasting? It is not just a negative thing, but a preparation, a positive thing, a detachment. It is not just that I cannot eat meat, or that there is something wrong with meat almost. It is a preparation that I make because I love God more than creatures and all the creature comforts. If we explained it to the people more they would perhaps fast a little more on their own accord without rules.

FATHER GODFREY: I think that does not need comment, but I might add that we do have a parallel in natural life. If you know there is a good meal coming up, you abstain from food for several hours because you do not want to spoil your appetite. I think that fasting should increase in us our hungrer for the Bread of Heaven, and in that sense should be a positive preparation for it.

EDWARD STARR, Detroit, Mich.: Is there any hope for the laity that they may receive our Lord under both species?

FATHER GODFREY: Theologically there is no reason against receiving Holy Communion under both species. On the contrary, I should say that it would be theologically more significant if the laity were permitted to receive under both species, because the Holy Eucharist as a Sacrament is a *sign* of the Body and Blood of Christ given to us for our food and drink. The introduction of giving the Eucharist under one species was not the result of theological reasoning, but rather of practical considerations. Through the centuries, since receiving under both species has been abolished, efforts have been made to restore the practice, but in every case the practical reasons were so strong that the movement did not gain momentum.

We know, of course, that the reformers of the sixteenth century made it a theological matter, insisting that it is theologically necessary

that we receive under both species. For that reason, of course, the Church (even though in one of the earlier sessions of the Council of Trent reception under both species was allowed) as a reaction to the insistence of the reformers on reception under both species, continued the practice of receiving under one species. Whether there is any hope for such a restoration at the present time, personally I see none, because the practical consideration of so many people receiving is very, very serious, more so than in previous centuries when fewer people received Holy Communion. We know that even in the Eastern Rites, where receiving under both species is still the practice, it does present some real difficulties.

SISTER DENISE, Chicago, Ill.: Father, can you tell us whether or not the apostolic constitution *Christus Dominus* is available in English?

FATHER GODFREY: The National Catholic Welfare Conference has a translation.

FATHER ROBERT NOVOTNY, Kenosha, Wis.: Father Godfrey, in regard to this talk that you have given and the equally excellent one of Father Reinhold, the points that you brought out about the primary ideas of the Eucharist I have never been able to find anywhere in book form except in Kramp's *Eucharistia,* which took me three years to get. I am wondering if there is any way of getting something like that into print, possibly a treatise by someone as competent as one of you Fathers, to give the parochial clergy something to refer to in this matter that we might have before us at all times.

FATHER GODFREY: Most of these ideas are contained quite explicitly in Vonier's, *A Key to the Doctrine of the Eucharist,* which was reprinted separately by the Newman Bookshop a few years ago, and is also contained in the collection of the full works of Abbot Vonier. Then, there is a little pamphlet published by Bede Lebbe, *The Eucharist, the Life of the Church,* published by the Liturgical Press, in which some of these ideas are clearly expressed. Also, there is Abbot Thorold's, *The Mass and the Life of Prayer.* I think you are quite correct, Father. There should be much more literature available on the subject, and in handy format.

FATHER ALPHONSE WESTHOFF, Kirkwood, Mo.: I think one matter of Father Reinhold's paper, referring back to it, should be given particular stress. Father Reinhold mentioned the almost impossible situation in large parishes of providing for the reception of Holy Communion by all the people, for instance at a Sunday Mass, the sacred species consecrated at that Mass. But nothing was said for the benefit, for example,

of the large number of sisters who are here, to remind them how very possible and easy it is to provide that, in the average motherhouse, all the sisters receive each morning the species consecrated at the Holy Mass at which they are assisting; how easy it is for boarding schools to do that, and how comparatively easy it is even for the average parish school, when a great many of the children receive Holy Communion at their Mass before school begins, to know in advance at least approximately how many there will be to receive Holy Communion, and for the celebrant, therefore, to consecrate accordingly. So while there are many situations in which it is not possible to do it, as for instance Sunday Mass in a large parish, there are many other situations in which the strongly expressed desire of our Holy Father can be fulfilled.

SECOND DAY

AUGUST 19

Feast of

ST. JOHN EUDES, CONFESSOR
SOLEMN MASS

Celebrant

THE RIGHT REVEREND MSGR. RAYMOND H. BAKER, S.T.D., V.G.

Grand Rapids, Mich.

HOMILY
THE MASS SEEN AS THE ACT OF THE WHOLE MYSTICAL BODY

RT. REV. MSGR. MARK S. EBNER, J.C.L.

St. Louis, Mo.

Had there been a Liturgical Conference in France three hundred years ago Father John Eudes would surely have been one of its ablest and most zealous promoters. In 1653 he reached the twenty-eighth anniversary of his ordination to the priesthood, and in that year God's providence had awaiting him twenty-seven more years of priestly work. Father Olier called him "the prodigy of his age." His life spanned the years from 1601 to 1680, years which witnessed the founding of the Visitation Nuns in 1610 and the death of Saint Francis de Sales in 1622. St. Vincent de Paul's Congregation of the Mission was just eight months old when John Eudes was ordained. Father Olier established the Society of Saint Sulpice in 1642, just one year after the zeal of Father Eudes had started the Congregation of Our Lady of Charity of the Refuge, the vine of which the Sisters of the Good Shepherd form a branch. Two years later our Saint of today organized the Society of Jesus and Mary for the education of priests and for missionary work.

Pope Leo XIII, in the decree (January 6, 1903) which proclaimed Father Eudes "venerable," called him "the author of the liturgical worship of the Most Sacred Hearts of Jesus and Mary," and that phrase is repeated even now in the second nocturn of the feast of the Sacred Heart. Blessed Pius X in the Decree of Beatification (April 25, 1909) calls St. John Eudes "the father, the doctor and the apostle of the devotion to the Sacred Heart of Jesus," and these very words appear in the sixth

lesson of today's Office: "Father, teacher and apostle of the liturgical cult of the most Sacred Hearts of Jesus and Mary."

His writings were practically unknown for many, many years until editions were published in French in 1905 and again in 1935. To commemorate their tercentenary the Eudist Fathers prepared and published an English translation of the principal works of their sainted founder just ten years ago, and one marvels that one man could have accomplished so much in a single lifetime. He was a preacher of missions, founder of religious communities, reformer of the clergy, prolific writer, brilliant theologian, sensitive poet. The feast of the Holy Heart of Mary was celebrated for the first time in 1648 and that of the Sacred Heart of Jesus in 1670. The Mass and Office proper to these were composed by Father Eudes and are still the ones used in the communities he founded. Undoubtedly, he would have been active in a Liturgical Conference three hundred years ago, teaching others and learning from them, enkindling and being enkindled, seeking to formulate, to put into words, theologically accurate and simple enough to be popular, his ideas on the love of God.

The most notable feature of the teachings of Saint John Eudes is that Christ is always its center. Through Christ, with Christ, in Christ all devotion and all piety achieve their end. How fitting it is that during *this* week today's feast should occur, that during *this* week which recalls the stirring purpose: *Instaurare omnia in Christo* of the Blessed Pius we should have the happy privilege of honoring the saintly priest who preached the love of Christ's Sacred Heart for *all* men, who preached the need for *all* men to reciprocate that love.

Love must pervade every act of the devotion to the Sacred Heart, and Saint John Eudes summarizes these acts under four headings: First, to adore the Sacred Heart of Jesus; second, to praise, bless, glorify and thank Him for His love; third, to ask pardon for our offenses against His great love and to make reparation for them; fourth, to love Him in return for all His love and beg Him to establish within our hearts the reign of His holy love.

These are the purposes for which every Mass is offered, and Saint John Eudes "not without some divine inspiration" (I am quoting the Blessed Pius X again) "was the first to think of offering to them (the Holy Hearts of Jesus and Mary) liturgical worship."

As the Secret of the Mass still used by the Eudists, their founder wrote: "Almighty God, bestow upon our hearts the spirit of the Heart of Jesus, Thy beloved Son, so that *we who offer in the same spirit and*

heart with Him, one and the same sacrifice, may merit to be immolated in Thy honor with all that belongs to us."

Do *we* offer in the same spirit and heart with *Him?* Indeed, *we* do. Do *we* offer one and the same sacrifice with *Him?* Indeed, *we* do. Do *we* seek to be immolated in *His* honor? *We* do, indeed. When I say "*we,*" do I mean we priests in the sanctuary? I do—and more! When I say "*we,*" do I mean you also, several hundred of you, seated in the pews? I do—and more! When I say "*we,*" I mean that all Christians, everywhere, all who have been made members of the Body of which Christ is the Head offer this Mass this morning, all of us offer every Mass celebrated around the world "from the rising of the sun to the going down thereof," and all of us are offered together as victims of the sacrifice. Christ offers us in Himself. "Just as the Divine Redeemer, dying on the cross, offered Himself as the Head of the whole human race to the eternal Father, so at Mass He offers not only Himself as the Head of the Church to the Father, but in Himself His mystical members as well." [1]

To grasp this sublime and mysterious truth we must try to understand the closeness, the intimacy, the oneness with Christ which our Baptism brought about. We were born again on that day to a new life, to divine life, to a sharing of God's life. You and I were unheard of when the Son of God laid down His physical life on Calvary and rose again in glory; that happened nineteen long centuries ago, the act of perfect adoration and atonement. Its wondrous results come to us at the moment we are baptized. "Know you not that all we, who are baptized in Christ Jesus, are baptized in His death? We are buried together with Him by Baptism into death; that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life" (Romans 6:3-5).

This is our rebirth, our being born again of water and the Holy Spirit. By it we become identified with Christ, we form part of Himself, living His Life, absorbed into Him in such a way that the Church completes Him and is completed by Him. "We being many, are one body in Christ, and everyone members one of another" (Romans 12:5). "As the body is one and has many members and all the members of the body, many as they are, form one body, so also is it with Christ" (I Cor. 12:12). "He is the Head of the Body, the Church" (Col. 1:18).

We, dearly beloved, are now the Body of Christ—not the physical Body born of Mary, crucified, risen and gloriously reigning in heaven—but this new Body—we call it "mystical." Christ continues the act of

[1] *Mystici Corporis.*

perfect adoration and atonement in the Mass. Christ the Priest still offers Christ the Victim, but now we and Christ are *one*. This morning the celebrant at the altar, and all the priests near him, and you, and I, and all the members of the Church everywhere are offering this sacrifice and are being offered. We assemble here not as mere spectators, but to offer sacrifice to God. "By the waters of Baptism, Christians are made members of the Mystical Body of Christ the priest; and by the character which is imprinted on their souls they are appointed to the worship of God. Thus they participate, according to their condition, in the priesthood of Christ." [2]

We can wish that this sublime dignity of a Christian had not been lost sight of in the seventeenth century; we can wish that Saint John Eudes had devoted many chapters to *this* aspect of the infinite love with which the Sacred Heart loves us all; we can wish that he had given greater stress to this perfect way for us to return that love. But we cannot now change the thoughts and words and writings of one who lived so long ago.

We can, and with God's help we will, understand more clearly and probe more deeply into the august mystery whereby "We who offer in the same spirit and heart with Him, one and the same sacrifice may merit to be immolated in His honor with all that belongs to us."

---

[2] *Mediator Dei*, 88.

MORNING SESSION

AUGUST 19

Chairman

THE VERY REVEREND BEDE SCHOLZ, O.S.B.

Labadie, Mo.

A GLORIOUS MYSTERY DISCLOSING ITSELF

REV. CLIFFORD HOWELL, S.J.

Harlaxton Manor

Grantham Lincs. England

Any pope who sets his hand to the writing of an encyclical faces both a gigantic labor and a terrifying responsibility. It is indeed generally held that an encyclical is not, as such, an infallible pronouncement; and so it might, in theory, contain some error. But any pope who writes an encyclical knows that in practice no error, even of the slightest magnitude, would be tolerable. Every possible human means must be taken to ensure that nothing of the kind can creep in. Because an encyclical, even if not *per se* infallible, is going to be regarded as authoritative in the highest degree, not only by the entire contemporary Church, but also by the Church of subsequent generations.

The pope knows that his every paragraph will be scrutinised, his every sentence will be studied, his every word weighed by critics outside the Church, and still more so by his loyal spiritual subjects who welcome his guidance. Theologians will be eager to learn all he has to teach; they will compare what he says with Holy Scripture, with the writings of the Fathers, with the views of former theologians, and will make use of his new encyclical in interpreting all of those. An endless series of preachers, lecturers and writers will quote the pope in support of their various contentions. The possible repercussions of even a single sentence which he may write appear to be incalculable. Such a prospect must surely be terrifying.

Hence no pope would dare to write an encyclical without first of all devoting himself to many months of concentrated study. He would have to pore over his books, consult experts on the subject, pray over his conclusions, revise draft after draft of his proposed text, until he feels quite sure that it is both wise and safe to publish to the world the fruits of all these labors. The responsibility would weigh so heavily

upon his mind, and the arduous work would so eat into his time, that no pope would undertake this colossal burden unless he felt that it was vitally necessary for the good of souls that he should do so. Only a deep conviction of the importance and urgency of the matter would bring him to undertake such a labor.

Our present Holy Father came to the pontifical throne just about the time when the whole world became involved in the cataclysm of the greatest war in history. Just think of the anxieties which weighed him down, the matters of urgency which claimed his attention, the crises which he had to meet. Hardly could any circumstances be imagined in which a pope would be less likely to betake himself to the writing of an encyclical. And yet this is precisely what Pope Pius XII actually did. Can we not see from this fact, that the encyclical which he wrote must be something of quite outstanding importance? Is it not clear that the Holy Father must have been moved to write it only by a tremendous and compelling conviction that the world stood in urgent need of the teaching he decided to impart?

THE ENCYCLICAL *MYSTICI CORPORIS*

That encyclical—that teaching—was given to the world on the feast day of the first pope, June 29, 1943. It was the encyclical *Mystici Corporis*. The Holy Father saw that at this time, "when kingdoms and nations are crumbling in ruins . . . when cities, villages and fertile lands are being devastated and defiled with the blood of fratricidal strife" (4, Catholic Truth Society edition) nothing could be more salutary than that men should learn anew of the wonderful basis of unity which Christ our Lord came to found some two thousand years ago, and which He has preserved in a marvellous manner even to our own day. The Pope invited all "to turn from the sight of nation rising against nation . . . from the hates, animosities and seeds of discord which are now breaking all bounds, and to contemplate the Church with her God-given unity binding all men of every race together in a brotherly covenant with Christ" (5). He decided, in fact, that what we all needed was a new vision of God's Church; a vision which is not really new in itself (for it dates from the very days of Christ Himself) but is new to the faithful of the modern world. He wanted to disclose to us the glorious mystery of the union of Christ with His Church, and of the union of the faithful with Christ and with each other in the Church. In this encyclical *Mystici Corporis* he teaches us, then, how we should regard the Church.

NOTION OF THE CHURCH

The Church is in fact such an amazing work of God that it can be described in all manner of ways. It is the kingdom of God on earth; it is the society of those who believe in Christ; it is the flock entrusted by our Lord to the care of the Chief Shepherd; it is the authority which hands on the teachings of Christ; it is the dispenser of the Sacraments of Christ; all these and many other possible statements are descriptions of the Church. All of them are true in their way, but no one of them is absolutely precise and all-embracing; no one of them is obviously a better definition than any of the others. But now at last we know which is the best, the most complete, the most truly representative of all the ways in which the Church can be described. The Pope tells us that "if we would define and describe the true Church of Christ,—which is the One, Holy, Catholic, Apostolic and Roman Church—we shall find nothing more noble, more sublime or more divine than the expression 'The Mystical Body of Jesus Christ'" (13).

Throughout history the Church has been thought of in different ways. If a Christian of the second century heard the word "Church," what would be the idea which would immediately arise in his mind? It would not be that of a building, but that of a community. "The Church of Corinth" meant the Christian community of Corinth; the "Church of Ephesus" meant the Christian community of Ephesus. "The Church of Grand Rapids" would have meant "the Christian community of Grand Rapids" if there had been any such in those days. Every Christian felt that he belonged intimately to a certain community, which in its turn belonged to a yet larger community made up of all those, in other places as well, with whom he was absolutely at one. The early Christian would feel "The Church means *us; we* are the Church; *we* are those who have one faith, one Lord, one Baptism, who come together to eat of the One Bread that makes us one body though we are many in number." To the Christian of the second century the Church meant himself and his brethren.

Now move on a thousand years to the Christian of the twelfth century. What would the word "Church" mean to him? I think it would mean primarily that institution which functioned in cathedrals, abbeys and ecclesiastical buildings; the word "Church" would mean to him little more nor less than the word "clergy." The Church was an institution—something very visible and external. The internal and supernatural life of the Church was something the people hardly noticed, hardly thought of. They had, alas, become divorced from the liturgy

which was an exclusively clerical concern, which they did not understand and in which they had no part except to be spectators. It was the function of the "Church"—that is, of the "clergy."

Then came the Protestant Reformation of the sixteenth century which raised very grave problems. The whole principle of authority was attacked. The reformers held that everyone had the right to interpret Holy Scripture, that salvation was by faith alone without intervention of pope, bishops or priests. Christ, they said, did not found any organized church, but only a church of faith, an invisible church, a union of believers. This, and this alone, was what mattered.

By reaction, the Catholic teaching had to lay great emphasis on the juridic and authoritarian aspects of the Church. This, at the time, was absolutely necessary. The whole Catholic apologetic was geared to defend and assert the visible and organizational aspect of the Church. The word "Church" came to mean primarily the pope, the bishops, the priests, as hierarchically organized, as holding authority. As I have said, at that time such emphasis was absolutely necessary. But the pity of it is that the emphasis has remained on this aspect long after the necessity for it disappeared. The treatise *De Ecclesia* as taught in seminaries, and the view of the Church as implanted in the minds of the faithful has remained even until this day predominantly that of an organization, divinely founded and guaranteed, through which the faithful are authoritatively taught and ruled. As for the inner life of the Church, while it was never denied, it was not much mentioned. It has no place in the concept which is in the mind of the modern Catholic who uses such phrases as "the Church does this" or "the Church holds that" or "the Church desires the other."

But in recent years there have been signs of a change. When Blessed Pius X called for active participation in the Church's liturgy, and restored the practice of frequent Communion, the thoughts of many scholars became directed to the dogmatic foundations on which these practices rest. They rediscovered, so to speak, the ancient doctrine of the Mystical Body of Christ. All the elements of this doctrine had been there all the time in the various treatises of theology, but they had seemed to be mere incidentals. Now such theologians as Prat, Anger, Mura, Tromp, Gruden, Jurgensmeier and Mersch began to observe their interconnection, to assemble them and synthesize them, bringing together in one treatise all the elements pertinent to the Church's union with Christ our Lord.

The interest spread far beyond academic circles, for the doctrine

really meets the needs of today. It connects up with the social-mindedness of our age, and finds application in the call to Catholic Action voiced by Pope Pius XI. His warnings against atheistic Communism in the encyclicals *Quadragesimo Anno* and *Divini Redemptoris* likewise had an influence in helping men to see that the "pseudo-ideals of justice, of equality and of fraternity" can be effectively opposed only by the genuine ideals of unity expressed in the Mystical Body doctrine. Articles and books on the subject multiplied on all sides.

But because the doctrine of the Mystical Body had received so little attention during the last four hundred years there were difficulties, at first, in explaining precisely what it meant. There is a truth revealed in the teaching of Christ about the vine and the branches, and that of St. Paul about the body and the members; but the line of demarcation between this revealed truth, and deductions from the application of the concepts in which it is expressed, was by no means clear. Hence there was some confusion, a good deal of vagueness, and, at times, a few errors in the explanations put forth by certain writers. Hence many scholars came to regard the Mystical Body doctrine not merely as a mystery (which it certainly is) but even as a dangerous mystery. We should praise and bless God for the fact that the Pope has now intervened, removed the dangers, and displayed it to our wondering gaze as a very glorious mystery indeed.

Explaining the reasons why he published the encyclical *Mystici Corporis,* the Pope said: "It is chiefly our pastoral concern which prompts us to expound this sublime doctrine in detail at the present time. Many works have been published concerning it, and We are aware of the increasing activity with which this study is now being pursued, to the consolation and benefit of Christian piety. It seems that this is to be attributed especially to the renewed study of the sacred liturgy, and to the prevalent practice of more frequent Communion . . . which have led many minds to contemplate more profoundly the unsearchable riches of Christ laid up in the Church" (8).

He then proceeds to give us his teaching, with which you are—or you ought to be—very familiar. But, that we may see it in its setting, I venture briefly to summarize.

He points out first of all that the Church is a *body;* not, therefore, a mere organization, but an *organism* with an inner life of its own. Precisely as a body it is one and undivided, yet consists of many members having different functions. It has vital activities by which it fosters its own life—these are its Sacrifice and Sacraments. It has also very

definite criteria of membership. Next he shows us that this body is none other than the Body of Christ; for Christ is its founder, Christ is its Head, and Christ is its upholder. But, although it is the Body of Christ, it is not a physical body; nor is it a mere moral body; it has qualities which transcend both those types of unity—qualities which are, in fact, best expressed by the title "Mystical Body." The Church, then, is united to Christ by the fact that it is the Mystical Body of Christ.

Next the Pope goes on to explain the union of the faithful in Christ. This union is very intimate, is directed toward the sanctification of all the members and towards the glory of God; and yet it has visible manifestations in the profession of the same faith and the common use of the same Sacraments under the jurisdiction of the same visible head who is the Vicar of Christ. The union of the faithful with and in Christ, although visible, has also an invisible and interior principle arising from the theological virtues of faith, hope and charity communicated by the indwelling of the Holy Ghost, the soul of the Mystical Body. And this perfect union, directed ultimately to eternal life, reaches its culmination as regards this mortal life in the Holy Eucharist which, says the Pope, "is a vivid and marvellous picture of the unity of the Church."

The encyclical is brought to its conclusion by warnings against one or two errors, and an eloquent exhortation to love the Church in which we are to see no mere organization or thing, but Christ Himself. "To ensure that this genuine and whole-hearted love will reign in our hearts and grow every day," he says, "we must accustom ourselves *in* the Church to see Christ Himself. For it is indeed Christ who lives in the Church, and through her teaches and governs and sanctifies" (92). Pope Pius XII has done a great thing for us here. He has, so to speak, brought the Church to life. The word "Church" should henceforth bring to our minds the concept, not of a thing, but of a person. The Church is not just "it"—the Church is "He"—it is Christ our Lord still with us, still working amongst us to save and sanctify us today, just as He saved and sanctified the men of 2,000 years ago. Here is the glorious mystery which the Pope has disclosed to us; he has given us a message that should fill our minds with wonder and our hearts with love. The Church is the Mystical Body of Christ!

So rich is this spiritual fare that we have by no means digested it all yet. So dazzling is the light that we have hardly as yet learned how to focus our gaze on it distinctly. And yet, only four years after this vision was given to us, our Holy Father proceeded to disclose the glorious mystery even more fully by writing a second, an even more masterly encyclical *mediator dei,* on the subject of Christian worship.

ENCYCLICAL *MEDIATOR DEI*

This second encyclical, *Mediator Dei,* is quite clearly a development of the former, *Mystici Corporis.* It would seem, indeed, that *Mediator Dei* was really the goal which the Holy Father had in mind from the beginning—that *Mediator Dei* is really the message which the world most needs. But as the liturgy, which is corporate worship, cannot be explained and understood except in terms of the *corpus* or body which is at worship, the Pope explained to us first the doctrine of the Mystical Body. Only after telling us what the Mystical Body *is* could he go on to explain what the Mystical Body *does.* For it is this—it is what the Mystical Body *does*—which is the subject of *Mediator Dei.* The Mystical Body worships God.

Even if the *Osservatore Romano,* when first publishing the text of *Mediator Dei,* had not explicitly stated that this new encyclical was a sequel to *Mystici Corporis,* the fact would be clear enough. For every fundamental point in *Mediator Dei* is explained in terms of *Mystici Corporis.* The edition I work from has eighty-four pages; and in these I find no less than thirty-eight references to the Mystical Body doctrine. This shows how closely connected are the two great documents.

"The Mediator between God and men, the great High Priest that has passed right up through the heavens, Jesus Christ the Son of God," begins the Pope, "designed . . . to re-establish between men and their Creator the order that sin had upset, and so to bring back to their heavenly Father . . . the unhappy progeny of Adam infected with original sin. . . . But the priestly life which the divine Redeemer had begun in His mortal body . . . was not finished. He willed it to continue unceasingly through the ages in His Mystical Body, which is the Church. . . . Accordingly the Church, at the bidding of her Founder, continues the priestly office of Jesus Christ, especially in the liturgy. This she does first and chiefly at the altar, where the Sacrifice of the cross is perpetually re-presented. . . . She does it secondly by means of the Sacraments, special instruments for communicating supernatural life to men; she does it thirdly by the tribute of praise which is daily offered to Almighty God" **(1, 2, 3).**

He then commends the recent liturgical revival for several reasons, one of which is that "it has called special attention to the doctrine that all the faithful form one closely-knit body of which Christ is the Head, so that it is the duty of the Christian people to take its appointed part in the liturgy" **(5).**

NATURE AND DEVELOPMENT OF LITURGY

Next he explains the nature, origin and development of the liturgy, and gives us the now classic definition that "The sacred liturgy is the public worship which our Redeemer, the Head of the Church, offers to the heavenly Father, and which the community of Christ's faithful pays to its Founder, and through Him to the eternal Father; briefly, it is the whole public worship of the Mystical Body of Jesus Christ, Head and members" (20).

This worship, he goes on to state, should be not only internal but also external; among the reasons he gives is the fact that "the external element in divine worship is an important manifestation of the unity of the Mystical Body" (24). And he adds that "the Sacraments and the Mass possess an intrinsic efficacy because they are actions of Christ Himself, transmitting and distributing the grace of the divine Head to the members of the Mystical Body" (33).

Here we have a statement of capital importance; if it is appreciated and applied as it should be, it will gradually revolutionize the presentation of Sacraments normally found in text-books of theology, and hence in sermons and instructions. So much emphasis is now put on proofs of their institution by Christ, and on questions of validity, matter, form, liceity and cognate aspects that they are seen just as things, as a kind of machinery for getting something called grace. They are totally depersonalized—whereas in fact they are actions of a Divine Person—of Christ. Text-books should be re-written in the light of the fact that the Sacraments are the activities of Christ still healing and sanctifying men through His Mystical Body as He once did long ago in His physical body. "In the whole conduct of the liturgy" says the Pope, "the Church has her divine Founder present with her" (19); or, as St. Leo once put it, "What was visible in the life of Christ has passed over into the Sacraments" (Sermon 74, 2).

Because the liturgy is the worship of the Mystical Body, and because the Mystical Body, like any other body, has members with differing functions, it follows that not all members of the Mystical Body are equally involved in the liturgy. There is a hierarchy of order, manifested in the priesthood conferred by the Sacrament of Order which, the Pope says, "sets priests in a class apart from all other Christians who are not endowed with this supernatural power. . . . Priests alone are appointed to the sacred altar and made, as it were, divine instruments to communicate supernatural life in the Mystical Body of Jesus Christ. . . . Therefore the liturgy being primarily conducted by the priests in the name of the Church, it follows that is organization, its government and

its form are necessarily subject to the Church's authority" (46, 48). From this fact is derived also the possibility of changes in the form of the liturgy. "In the liturgy there are human elements as well as divine. The latter, having been established by our Redeemer cannot under any circumstances be changed by men; but the human elements may be modified in various ways approved by the hierarchy under the guidance of the Holy Ghost, according as time, circumstances and the need of souls may demand" (54). This clear statement of principle by the Holy Father is a great encouragement to those who are convinced that at the present time, circumstances and needs of souls imperatively demand certain changes in the liturgy, that is, liturgical reform. What the Pope has said should help to dispel the ignorance of those who oppose all changes because they regard the liturgy as something fixed and immutable.

HOW THE LAITY OFFER MASS

After outlining the nature of the Eucharistic Sacrifice, "the summit and centre of the Christian religion," and showing that it is the same sacrifice as that of Calvary, though offered in a different manner, the Pope passes on to what is probably the most important advance in centuries concerning the theology of the Mass, namely, the function of the laity therein.

He has given the death-blow to any ideas that the priest alone offers the Mass, and that the laity are merely devout and approving spectators. He makes it clear that they too, in their own way, are quite definitely offerers of the Holy Sacrifice. This is indicated, says the Holy Father, by the very texts of the Mass itself, by the fact that the people sometimes answer the Mass prayers, present the bread and wine for consecration, or procure the celebration of the rite by offering a stipend.

But these are only external indications. The truth of the matter rests on a fact much deeper than any of these. It rests on the fact that the words "to offer" can be understood in two senses. In the first sense the layman has no part whatever—that sense in which "to offer" means "to consecrate." Here are the Pope's own words: "The unbloody immolation by which, after the words of consecration have been pronounced, Christ is rendered present on the altar in the state of victim, is performed by the priest alone, and by the priest in so far as he acts in the name of Christ, not in so far as he represents the faithful." Consecration, therefore, is the function of the priest alone. "But," continues the Pope, "precisely because the priest places the divine Victim on the altar, he presents it as an oblation to God the Father for the glory of the Blessed

Trinity and for the benefit of the whole Church. Now the oblation, understood in this restricted sense" (that is, the offering of the new consecrated Victim) "is shared in their own way by the faithful, and that for two reasons: first, because they offer the sacrifice through the priest, and secondly because, in a certain sense, they offer it with him" (96).

Hence both priest and laity are offering the sacrifice; they are doing the same thing. But they do it in different ways. The priest does it by consecrating. To express it otherwise, his act of consecration is necessarily oblational; it is impossible for him to consecrate and yet not offer. The people's offering is not done in that way; they do not do it by any external rite, but "by uniting their sentiments of praise, entreaty, expiation and thanksgiving with the sentiments or intentions of the priest, in order that in the oblation of the Victim those sentiments may be presented to God the Father also by the priest's external rite" (98). This means that the people offer with the priest, not independently. They cannot offer at all unless the priest does so by consecrating. He, by contrast, can consecrate—and thus offer—even if there be no laity present to offer with him.

Another difference is that the priest is the instrument of Christ—Christ is offering through the priest. But the laity are members of Christ; hence the laity also offer through the priest. Again I quote the Pope: "That the faithful offer the sacrifice through the priest is clear from the fact that the minister at the altar acts in the person of Christ considered as Head, and as offering in the name of all the members; and this is why it is true to say that the whole Church makes the offering of the victim through Christ" (97).

Let us sum it all up. The Mass is offered by Christ, by the ordained priest, and by the laity. They all offer; but they do it in different ways.

Christ makes Himself present as Victim in His own name, by His own power, exercised through the ritual act of the priest, in an oblation to His Father. The priest renders Christ present as Victim by consecrating and thereby presenting the Victim as an oblation to God the Father. This he does by a ritual act, done not in his own name or by his own power, but in the name and power of Christ. The laity offer not by consecrating, and not by any ritual act, not independently, but through and with the priest.

A further difference is in respect of the integrity of the sacrifice. Communion by the priest is essential for this; Communion by the laity is not essential, but only highly desirable. Moreover the Church wishes

that they be given hosts consecrated at that same Mass which they, in their own way, have offered.

Such, in brief, is the luminous and inspiring teaching of Pope Pius XII about the principal act of worship which the community of Christ's faithful pays, through its Mystic Head, to the eternal Father.

There are other passages of the encyclical wherein the Pope treats of the Sacraments as functions of the Mystical Body, for the sanctification of its members and the building up of the Body; of the Divine Office as the unceasing prayer of the Mystical Body "offered to God in the name of all Christians and for their benefit"; of the need to cause the faithful again to take part in this corporate prayer as they used to do in former days.

The liturgical year is also explained as being "no mere cold and lifeless representation of past events, no mere historical record, but Christ Himself living on in His Church and still pursuing that path of boundless mercy which, going about and doing good, He began to tread during His life on earth. Through the celebration of these mysteries it is possible for us, through our own co-operation, to receive into ourselves the sort of life-giving energy that branches receive from the tree and members from the head . . . that we may be able to attain to that 'maturity which is proportioned to the completed growth of Christ'" (176, 177).

Non-liturgical devotions are commended as valuable for the sanctification of the Mystical Body "so long as they are properly conducted and directed to the right end," and are "influenced by the spirit and principles of the liturgy" (185, 196). Directives are given concerning sacred art and music, as handmaidens of the liturgy, special reference being made to the active participation of the faithful by congregational singing. The bishops are urged to promote "schemes for giving the people a deeper understanding of the liturgy, in order that they may be encouraged to take their part in the sacred rites with truly Christian dispositions" (198). All these things are to be fostered by "instructions, sermons, dissertations, periodical courses and 'Weeks' devoted to the study of the liturgy" (215).

And so we have an inspiring development of the glorious mystery expounded in *Mystici Corporis* in the encyclical *Mediator Dei*. The Mystical Body of Christ, in the former described in its essence, is in the latter shown in its activity—in its interior life. First we were shown what it is; then we are shown what it does. The inner life of the Mystical Body is disclosed and manifested in that corporate worship known as the liturgy—"the whole public worship of the Mystical Body of Jesus

Christ, Head and members." It is indeed a very glorious mystery that has been disclosed to us. Thanks be to God—and to the great Pope whom we all pray that God will preserve to us *ad multos annos*

DISCUSSION

FATHER EUGENE A. McCARTHY, Birch Run, Mich.: With regard to baptized Christians who are invincibly ignorant of the one true Church, can they be regarded as members of the Mystical Body?

FATHER HOWELL: I am ever so glad you asked that question, Father, because it is one which is constantly asked, and which was a legitimate point of doubt before *Mystici Corporis*. That is precisely one of the questions the Pope has settled. Some of the writers (Juergensmeier was one) held that the people of whom you spoke do belong to the Mystical Body of Christ, because the unifying force or principle in the Mystical Body according to him (a perfectly good theory, too) is grace, and those people have grace. Therefore, he concluded, they belong to the Mystical Body. There were others who felt that that is not quite right, but what is right they didn't know. Now the Pope himself has explained that there are three criteria for belonging to the Mystical Body. One of them is having, indeed, the life of grace. The other is having been baptized by sacramental Baptism, without which one is not a member of the Mystical Body. And the third is being subject to the right authority. Here are the Holy Father's own words: "Only those are to be accounted really members of the Church who have been regenerated in the waters of sacramental Baptism, profess the true faith, and have not cut themselves from the structure of the body by heresy or schism" (*Mystici Corporis*, 21). So those people of whom you asked, Father, are not members of the Mystical Body. But the Holy Father does say in another paragraph that they have a remote connection with the Mystical Body, which, by prayer and good example, may be brought to real membership in the Sacrament of Baptism.

FATHER JOHN C. SHEA, Frankfort, Ky.: Father Howell, you speak of offering the Mass and the various roles of the priest and of the laity. Is it true that a person who has received Confirmation would offer the Mass in a different role than one who is only baptized? And if that is true, would it also be true that a priest, having received the Sacrament of Holy Orders, would offer the Mass in a different role than a layman when he assists at another priest's Mass?

FATHER HOWELL: I think you are envisaging the following case. Supposing you have assisting at Mass in the same church a recent

convert who is only baptized, a layman who is both baptized and confirmed, and an ordained priest. Is there a difference in the way that those three are taking part in the Mass? It is a most interesting question about which I have pondered much, but I don't know the answer and I haven't met anybody who has given me an answer that satisfies me. But for what it's worth, my views are these: I honestly believe that there is a difference between what the merely baptized person can do and what a person who is both baptized and confirmed can do. Otherwise, in what way is the general priesthood amplified and deepened? I suggest that the difference is to be found in this, that Confirmation prepares one for true social activity in the Church. St. Thomas says that the powers given in Baptism concentrate on one's self, while in Confirmation the powers given have reference to others.

We offer the Mass for the Church, and yet there are outside the Church such people as we spoke of a while ago—people who are in good faith, have grace, but do not belong to the Mystical Body. Surely our worship of God will bring blessings down upon the world and bring such people as that into the Church. I should be inclined to think that there is a mediating function involved, but that the merely baptized person has no mediating function at all. His share of the Mass does not profit those outside the Church at all; but the confirmed person, having a greater share in the priesthood of Christ and a social activity within the Mystical Body does have a mediating function, so that his share in the Masses offered might very well affect those outside the Church.

As for the ordained priest, I think that when he is there not offering the Mass himself but is just "at" Mass, he is not in any way exercising his priesthood of Orders, so that the effects of his thus participating in the Mass are precisely the same as the confirmed layman's. Those are my theories and I haven't the fainest idea whether they are right. If anybody else puts up another theory with good reasons for it, and if anybody can tell me of any decision of the Church on the matter, I shall at once take the other view.

FATHER JOHN C. SHEA: Father Howell, would you mind giving your views as to what a priest should do in a case like here at this Liturgical Week where it is difficult to arrange for private Masses for all the priests in attendance? Would it be better to forego one's private Mass and simply take part in the community Mass, receiving Holy Communion?

FATHER HOWELL: There is much dispute on that point. A very thought-provoking article on the multiplication of Masses by Father

Karl Rahner, S.J., one of the leaders of the Theological School of Innsbruck, appeared in the November, 1950, issue of *Orate Fratres* (vol. 24, pp. 553-562), and provoked enormous interest in theological circles throughout Europe. He points out that since the sacrifice of Calvary was infinite in value, the sacrifice of the Mass, which is the re-enactment of Calvary, is likewise infinite. But the Mass does not always produce that infinite effect due to the shortcomings of us who offer it. Therefore, the value of the Mass *quoad nos*—as far as we are concerned—depends on the devotion with which we put ourselves into it. This is true of both clergy and laity.

Now there are occasions, such as here this week, when a great number of clergy are met together, and if they all celebrate Holy Mass daily, each separately, it may be that they will have to worry and struggle to get an altar, they've got another man only a yard away so that they cannot follow the rubric that says *intelligibile voce,* but have to mutter the whole time. There are people walking by putting cruets and candles out, the man next to one is taking his alb off, the man at the other altar is putting his chasuble on—the whole thing is most distracting and miserable. When one really cannot put any devotion into a Mass like that, there are some priests who feel that it is better to forego one's own Mass and instead take part in a community Mass such as we had in the cathedral this morning. To be present at such a celebration, joining one's self to his bishop and to one's brethren by taking a fully active part, including Holy Communion, enables one to have greater devotion and thus give more honor and glory to God. Therefore, the contingent is that there are circumstances, as here at this Liturgical Week, where it is a reasonable and proper thing for priests to give up their personal and solitary celebration of Mass and join instead in a community celebration. Such an opinion is very widely held by many, nor has ecclesiastical authority thus far settled whether it is right or wrong. It is a matter open for discussion.

The practice has been settled though in France. There were rather a lot of priests in France who held this view, and some of them held it a little too strongly and a little too blatently, carrying out what was in itself right, but without due regard for the faithful. If the faithful do not understand these things, they might be rather disedified if they see a priest often thus giving up the personal celebration of Holy Mass. That was being done a little too much in France, and so the bishops said it is all right in itself, but one must not do it indiscriminately. They therefore laid down regulations according to which permission must be obtained when a priest feels that circumstances warrant such a community Mass.

The French bishops pointed out, moreover, that the real solution to such difficulties as we meet at this Conference, is not just the community Mass in which the priests take part like any layman, but rather concelebration—that all the priests gather around their bishop or the appointed celebrant at the altar, and that all of them should be there as co-consecrators of the Divine Victim as is the case at every ordination Mass. If it can be done at a priest's first Mass, why can't it be done at his hundredth or thousandth Mass? There is no theoretical difficulty whatsoever; all that is needed is permission from our Holy Father. What would you think about some big conference such as this sending a petition, pointing out how appallingly difficult it is for all the priests in attendance here to offer personal Masses—there aren't enough altars around in the nearby churches, there's not enough room even in a big hotel, it is awfully difficult, so can't we concelebrate around the bishop? And if the Pope said yes to that, I think that it would be wonderful.

FATHER BONIFAAS LUYKX, O. Praem., Belgium: I am very happy to agree completely with Father Howell on that matter. In addition, I should like to underline several things:

First, regarding the background of the encyclical *Mystici Corporis*. The Council of the Vatican spoke about it, but dared not make a statement on it because at that time the minds of the people were not prepared on account of Liberalism.

Our present Holy Father used the word "Mystical Body" in speaking of the people of God, precisely because of the current danger of Communism, with the result that, if we wish to build up a really Christian sociology, we must deal with this encyclical.

On the other hand, it is also very important to point out the sociological aspect of the liturgy as Father Howell has done. Instead of thinking of the Church merely as an organization, we must think of her as the people of God united around the altar. Then it is just one step from there to active participation in the liturgy. Therefore this encyclical is the foundation not only of Christian sociology but also of active participation. Realizing this, we can go very far. Thus when Monsignor Cardijn founded the J.O.C. (Young Christian Workers) in Belgium, it was in the beginning only a sociological movement, but now they have discovered that the foundation of Christian sociology is the liturgy. Hence, they have come to see the importance of the liturgical life of the workers.

Father Howell also spoke about the theology manuals in which the treatise on the Church and on the Sacraments cannot be used any more. During the war a professor at Louvain made a study of the theology

manuals. I don't know how many hundreds there were. How many original manuals do you think he discovered? Only two! All the others were copied from these two. If progress in the liturgical movement is slow, one of the reasons is that we do not have an adequate theological foundation for our priests, religious and seminarians. Good courses on the Church and on the Sacraments will do very much to foster the liturgical movement. It is a pity that the Protestants are much more aware of this than we are. In October I gave some conferences for Protestants in Switzerland, and I found their libraries full of treatises on the Church. I counted thirty-two treatises on the Church published in Switzerland and France since the war. We have, of course, published very much ourselves, but I think they have more. They are making more of the theory and the practice of the Mystical Body. For instance, on the strength of it a new order of Protestant monks—the Order of Cluny—has been founded, which, on the basis of the liturgy, is working toward the restoration of the early Christian community as found in the early Church.

FATHER BENEDICT EHMANN, Watkins Glen, N. Y.: Father Howell, you showed us how the Holy Father has enlivened our concept of the Church, not as an "it," but as a person, as "he," as Christ. But we also refer to the Church as "she," and our Mother. Could you harmonize these two, because actually they refer to an identity?

FATHER HOWELL: The Church, as I said in my paper, can be described in all sorts of ways—as the bride of Christ, as Christ Himself, as the Mystical Body of Christ. They are all very good, but the Pope says that the best one is Mystical Body.

FATHER BENEDICT EHMANN: The point of difficulty is that it might be confusing to the rank and file of the faithful on the one hand to hear the Church described as "he," as Christ, and on the other hand to use, as we so frequently do, the title "our Holy Mother the Church."

FATHER HOWELL: I maintain that it is up to us to see that the minds of the faithful are not confused by telling them that there are various ways of describing the Church, but that all of them are metaphors in one way or another. The Church can be spoken of as our Mother because she does for our spiritual life what an earthly mother does for our physical life. An earthly mother does not merely bring forth a child, but she also looks after it—washing it, feeding it, and all the rest. So does our Mother the Church. She brings us forth from her womb, the baptismal font, and then after that she washes our souls in the precious Blood of Christ in Penance and she nourishes them with the Holy Eucharist. Thus there are many ways in which the Church can be called our Mother, and yet it is only a metaphor.

So also with the idea of the Church as the bride of Christ. It is only a metaphor.

FATHER JUSTIN MULCAHY, C.P., Scranton, Pa.: Father Howell, would you in your popular, practical and concretizing way, explain for us the three-fold definition of the word "mystical" etymologically, descriptively and real?

FATHER HOWELL: It is connected with the Greek word *mysterion,* which isnt just something that cannot be understood, but which is also a happening of some kind which has a meaning hidden under it. Other than that, I'm not prepared to say. I am sure Father Diekmann would have something to say on it.

FATHER GODFREY DIEKMANN, O.S.B., Collegeville, Minn.: Father DeLubac, S.J., has written a book called *Corpus Mysticum* in which he proved, I think, to the satisfaction of every historian, that the word "mystical body" was for many centuries used when referring to Christ's Eucharistic Body. The Eucharist is the Mystical Body of Christ because mystical means sacramental. It is only after the time of the scholastics that the word began to be used for the Church. So the word by its historical usage should remind us of the fact that the Church itself is a sacrament, a sign, as Christ is the great sacrament, His humanity being the expression of His divinity. The contemporaries of Christ knew the Son of God through this Jesus Whom they walked with, Whom they talked about. So also the Church is the continuation of Christ, and is therefore the great sacrament. Externally we see the great organization, but with faith we know that this is a sign of the inner life, the divine life within. I think it is a rather fortunate historical accident that we have the term Mystical Body as applied to the Church to remind us always of her inner divine reality.

FATHER LOUIS PABST, Baltimore, Md.: Would you please clarify for me the two notions of the Mystical Body and the Communion of Saints. In some circles one hears the terms used interchangeably.

FATHER HOWELL: The Latin expression *communio sanctorum* is commonly translated as the Communion of Saints, meaning people, but do remember that the genitive plural *sanctorum* can also be something neutral—in other words, the communion of holy things, and in that meaning you have the same thing as the Mystical Body, the Church, with her Sacraments. The Communion of Saints would differ from that because in it there are also the saints in heaven who do not need Sacraments. When we speak of the Mystical Body, we are referring to the Church on earth which is being used here and now by Christ for the

salvation of men, so that the Communion of Saints, which is the close union of the saints in heaven, the souls in purgatory and the faithful on earth, is not the same thing.

I know there is one here who can explain the matter very well because he has written a topping book on the Mystical Body, Father John L. Murphy of Milwaukee.

FATHER JOHN L. MURPHY, Milwaukee, Wis.: The distinction between the Mystical Body and the Communion of Saints has been pretty well settled by the theologians. For instance, our own Father Gruden and Father Dieckmann of Germany would say that they are two different things. For membership in the Mystical Body there is a three-fold requirement: Baptism, profession of the true faith, and acceptance of the authority of the Holy Father. Now there are many people who would meet those requirements but still not have sanctifying grace. Those with grace would have some union with Christ and would be able to share in this communication of sacred things, and so would belong to the Communion of Saints. The Communion of Saints is wider in extent than the Mystical Body, for it includes some who are not members of the Mystical Body. The Communion of Saints has something to do with grace; it is an invisible group with sanctifying grace as its bond of unity. It would, incidentally, be about the same notion many people formerly had of the Mystical Body when they said that it is a union of those who possessed grace and were thereby united with Christ.

FATHER O'DONNELL, London, Ont.: We know that a person is saved only by direct or indirect membership in the Church, the Mystical Body of Christ, and you say that only through sacramental Baptism do we get such membership. How, then, is the person saved who has Baptism of desire, which is not sacramental?

FATHER HOWELL: He is one of those who, as the Pope says, have a relationship toward the Church by means of this desire, and so they get in by means of this relationship, although not as members of the Mystical Body. I am a member of the Liturgical Conference because I signified my intention of joining and paid by dues. My clothes are not members, and yet they have got in by being attached to me. Thus there are a lot of people who are not in the Mystical Body, but they are attached to it by means of their implicit desire. Here are the words of the Holy Father in *Mystici Corporis*:

> With most loving heart We invite them all, each and every one, to yield their free consent to the inner stirrings of God's grace, and strive to extricate themselves from the state in which they cannot be secure of their eternal salvation; for, though they may be related to the Mystical

> Body of the Redeemer by some unconscious yearning and desire, yet they are deprived of those many gifts and heavenly aids which can be enjoyed only in the Catholic Church. Let them enter Catholic unity, therefore, and be joined with us in the one organism of the Body of Jesus Christ.

These people are in good faith and are saved because they are, as the Pope says, in some way related to the Mystical Body. The point is, they are not in it.

FATHER BARNABAS MARY AHERN, C.P., Chicago, Ill.: In the sixty-third question of the third part of his *Summa,* St. Thomas points out very clearly the efficiency of the passion of Christ in the Sacraments, and ever afterwards, in his treatment of the separate Sacraments, he maintains the thesis that although their prime efficient cause is the *Holy* Trinity, nevertheless their instrumental cause is the passion of Christ. Therefore, the Sacraments are the instruments of the passion. Now it does seem that *Mediator Dei* really adds nothing to that concept at all. As you pointed out very well, it brings out the fact that the Sacraments are the instruments of Christ functioning in the Church today, and hence, in the matter of the choice of a theology manual, would it not be best simply to go back to this treatment of St. Thomas?

FATHER HOWELL: Yes, I think that would be very fine. You see, St. Thomas was pre-Trent, and all sorts of things went haywire at Trent. They had to. There were so many things being denied by the Protestants, and therefore Trent had to emphasize those things again and again, thus bringing them into public consciousness. Trent was not, and never pretended to be, a complete and balanced exposition of Catholic doctrine on any subject whatever. It was an anti-Protestant council. The unfortunate thing is that all the textbooks written since Trent, until very recent times, have merely attempted to put out a whole body of anti-Protestantism, so that we were brought up, as it were, on anti-Protestantism. That's not Catholicism. It lacks balance. We have got to go back beyond Trent to the great men like St. Thomas.

AFTERNOON SESSION

AUGUST 19

Chairman
THE REVEREND EDWARD R. ESCHWEILER
Waukesha, Wis.

CORPORATE WORSHIP AFFECTING THE SCHOOL

SISTER MARY FRANCILLE, C.S.J.
Revere, Mass.

For those of you who live on the shores of the Great Lakes, and for one whose classroom is cooled by the Atlantic breezes, it is not difficult to visualize the scene on the Galilean shores when Christ multiplied the loaves and fishes for the five thousand who followed Him for three days. Captivated by His personality, they had left their daily work, their families, their tensions, to be satisfied in mind and body by His solicitude for them.

Let us now turn the dial of time two thousand years to the present and think of the millions who gathered around His altars last Sunday. They, too, left the cares of the week, and came to be instructed and to be fed on the Bread of Life. Millions behind the Iron Curtain shared in these Masses only because of their Baptism, public worship being denied them. In our own country, some attended merely to fulfill their Sunday obligation; others fervently followed the prayers and actions of the priest with missals; in monasteries and some parishes, sung Masses praised and adored God in a perfect way. Thus is "corporate worship rendered by the Mystical Body of Christ in the entirety of its Head and members" (*Mediator Dei*, 20).

In the providence of God, our lives have been set in the twentieth century, during which Christ has spoken through three great pontiffs who bore the name *Pius*.

At the turn of the century, Blessed Pius X became the Vicar of Christ. Today, only fifty years after his coronation, he reigns with the blessed in heaven. It is fitting then that this Liturgical Week at Grand Rapids have as its theme, "Blessed Pius X and Corporate Worship."

This saintly Pontiff, loved as the Pope of the children whose Eucharistic springtime began with him, revealed in the motto of his pontificate

the single purpose of his life—"To restore all things in Christ." This motto has vitally affected every phase of Christian education, and the school, we know, is the nursery of hope for the future.

Blessed Pius X envisioned many of the practices of our day when he said that "active participation in the liturgy is the primary and indispensable source of the true Christian spirit."

Pius XI gave us the challenging encyclical on Christian education, motivating all engaged in teaching to "form Christ in those regenerated by Baptism." In His *Divini cultus* (December 20, 1928) he likewise said that "when people assist at the sacred functions, they should not be detached and silent spectators."

Pius XII, realizing what the world needed most in these days of dismay and disruption, unfolded before us the ancient doctrine of the Mystical Body and its corollary, corporate worship, in his two memorable encyclicals.

The directives of these three popes began the astonishing advances of the sacramental apostolate, making liturgical endeavor, not a matter of choice, but a *must*—an apostolate incumbent upon all—prelate and priest, teacher and taught.

We shall consider the effect of corporate worship on the school, the teacher, the pupil, the graduate.

The place of teachers in the papal program is clearly indicated. Religious and all engaged in the lay apostolate are always ardent enthusiasts in the cause of Christ as we daily reconsecrate our time and talents to fulfilling our noble function in the Mystical Body. In the United States alone we are 160,000 religious, under whose care are four million children enrolled in parochial schools. Millions more in public schools are very specially "our children," too, although unfortunately we reach them but once or twice a week.

As the liturgy was the school into which the early Church led her children, so it is for us the channel through which the life that is divine is to flow from the Head into the members of our immediate apostolate. Our modern Pauls and Paulines, Johns and Joans must be the light of the world today. If Christianity is to shine forth in our age, our pupils and our graduates must become the radiant centers of the Christ light, living candlesticks bearing Christ to the social, business, and professional life of today. Our schools exist to produce saints.

In the teaching of religion, the liturgy bridges the gulf between the teaching of the faith and the living of the faith, between the religion lesson and daily experience, between the parish school and the parish church.

Our youth are the potential heroes, saints, martyrs of our day and we must inflame them to know what religion really is—a struggle to bring about that world revolution which is "to restore all things in Christ."

Doctrines which are its foundation stones are: The implications of the doctrine of the Mystical Body and the priesthood of the laity, a full realization of the office of Christ as Mediator, a deeper appreciation of the Holy Sacrifice of the Mass, the church year, and the Sacraments.

THE MYSTICAL BODY OF CHRIST

Let us take up these points in order as they concern the classroom. First, in regard to the Mystical Body. When we return to our classrooms in September, there will be no more stimulating thought than an awareness of the bond of unity and charity that we form with all other Christians, with members of our own religious community and all other religious communities, with our pupils, our graduates, our priests, our bishops, our Holy Father—all forming one Body under Christ our Head.

An impetus indeed to personal sanctity is the realization that the life of each member contributes to or retards the life of the Church. Egotistic and selfish souls cause ill health to the Body—be they teacher or student; generous and zealous members bring splendor and glory to all the members and to Christ our Head. What inducement to practice and spread the spirit of charity and peace in convent, classroom, and country as all form a family most intimately united by the bonds of love, prayer, and grace.

Each day the Mystical Body continues the twofold work of Christ—the glorification of the Father and the transformation of the souls of men. We share particularly in the latter when we are forming Christ in our children whether they be tiny tots coloring at the pre-primary level, teenagers heating test tubes, or college sophomores learning calculus.

This sublime doctrine can be taught at all age levels. Primary teachers impart it superbly by stressing the importance of each one's occupation—fathers, mothers, neighbors, friends, and then the family of nations. Others present it visually by vine and branch illustrations, placing children's pictures on the branches with a picture of Christ as the source.

THE PRIESTHOOD OF THE LAITY

With regard to the priesthood of the laity, in *Mediator Dei* we read: "By the waters of Baptism, Christians are made members of the

Mystical Body of Christ the Priest and by the 'character' which is imprinted on their souls, they are appointed to give worship to God. Thus, they participate, according to their condition, in the priesthood of Christ" (88).

The children who will be our pupils in the coming school year are redeemed, baptized, literally "drenched in grace." By Baptism they have been incorporated into Christ, Christ-ed, Christened. Theirs and ours is a religion of joy, the joy of the redeemed. They are branches of the true Vine, who are to be nourished with divine truth. At Baptism they received this share in the priesthood of Christ, a right to join in offering sacrifice, and this right was increased at Confirmation. St. Thomas Aquinas says that these characters "depute them to worship." The non-baptized Johns and Joans in their neighborhood lack these great spiritual powers. Happily, some of the boys we teach will be given the fullest share—the power to consecrate—in Holy Orders.

All our pupils must be made aware of their high calling. They are truly "a chosen race, a royal priesthood, a purchased people." We should not consider them "seculars" but the "laity" or the "faithful" who must undertake and share in the great social works of the Church.

Our schools teach well the life of Christ, but do we expend similar effort in teaching Christ's Mystical life in the Church, the extension of His redemption, and His sublime office as our Mediator? The title of the encyclical on the liturgy stresses this office in its opening words *Mediator Dei*—that Christ is the Mediator and High Priest between God and men. St. Paul's Epistle to the Hebrews and Karl Adam's *Christ Our Brother* clearly and eloquently teach us this doctrine.

To enrich her spiritual life, the teacher should study and know the encyclicals, and supplement this knowledge with books on social worship by such eminent writers as Monsignor Hellriegel, Fathers Ellard, Parsch, Busch, and Howell. In addition to this personal study, the Christlife Series for elementary schools and the high school religion series by Sister Jane Marie of Marywood, Grand Rapids, will provide her with ready-made lessons.

TEACHING THE MASS

As the Mass is the sublime act of worship in the Church, teaching the Mass is a task rooted in our very office as teachers of religion. Our greatest privilege is our own participation in the Holy Sacrifice. As we enter the classroom each day, the echo of the "*Ite, Missa Est*" is a constant reminder that we must live the Mass and so teach it that our pupils will be filled with a longing to know, to pray, to sing, to love the Mass.

Thus our teaching will pass out of the realm of the classroom into the active participation of parish life. At Mass our pupils are never alone so we should educate them to the "we" outlook so evident in the prayers of the Mass: "we praise Thee," "we offer," "give us," "your sacrifice and mine."

The missal is the ideal textbook, but its use is no infallible index of active participation. It is, however, an effective means to attain this end. Fifty years ago, very few people used missals; today millions use them. Father Ellard attributes this success to the excellent work of our schools.

A study of the prayers of the Mass, the use of them at the beginning and end of class periods, especially the Collects, Secrets, Postcommunions, lend variety to prayer and acquaint our youth with the approved prayers of the Church. At present in our schools there is a greater emphasis being placed on a knowledge of the Scriptures and, in particular, the psalms. No merely human language can, after all, take the place of God's own word in our instruction; as we expect God to give our students in the Eucharist food we cannot give, so we should lead them to the Scriptures where He will give them light we cannot shed (a Kempis, IV, 11). And an early familiarity with the psalms will place on their lips for life prayers He himself inspired (cf. Rom. 8:26).

This training to active participation naturally fosters the desire to sing together. Singing is a wonderful sign of unity and we sing because we are in love with God. Pius X envisioned Gregorian chant in his *Motu Proprio;* Pius XI prescribed that it be begun in the elementary schools and continued at the secondary level; and Pius XII says, "Let Gregorian chant be restored to popular use in the parts proper to the people" (*Mediator Dei,* 192).

Chant is now a definite part of our courses of study, but we need opportunities for sung Masses. We look to our priest leaders to make possible the active participation for which our children are ready. There is no need to wait for perfection. With little preparation the children begin with the simple responses, and in a short time have mastered the Ordinary. Might we not use the plea of the *Kyrie,* the praise of the *Gloria,* or the adoration of the *Sanctus* occasionally as our morning hymns? During the day a song together is physically relaxing as well as spiritually uplifting. Children learn while doing, and they will "show by the melody of their song their unity of heart and mind as becomes brothers and children of the same Father" (*Mediator Dei,* 194).

Excellent aids to the teacher in her presentation of lessons on the

Mass are available. Father Ellard's *Christian Life and Worship,* and *Power* (a high school text), Monsignor Hellriegel's *The Holy Sacrifice of the Mass,* and Father Parsch's *The Meaning of the Mass* are but a few.

In teaching the Mass, a simple way to begin and one which can be amplified as children advance is to consider the Consecration as the essence around which we pray, we learn, we offer and we receive. In the Fore-Mass we pray and are instructed. The *Kyrie, Gloria,* and Collects provide our praise and petition. We are instructed in the Epistle and Gospel which our children must proclaim, not in church as the priest, but in their lives, on the street, with their companions, at proms, socials, on dates, at dances, at part-time work, at home and in school.

Furthermore, we must awaken in our pupils a knowledge that they come to Mass not merely to receive but to give. Gift-giving is a term understood by all our children. At Mass we give ourselves, our lives with all their details, under the symbols of bread and wine. Classroom dramatizations of an Offertory procession impress this fact. Pupils present things associated with their lives—books, pens, cleats, games—their joys, sorrows, worries, hopes. They learn that their valueless, but meaningful gifts are merged with Christ Himself, our Mediator and at the Consecration they are transformed. They learn that their bread and wine are changed into the Body and Blood of the great Priest, Who becomes present on the altar to offer Himself as the one perfect gift to God—the one acceptable sacrifice by which they are redeemed. They learn that their Baptism entitled them to unite intimately their minds and hearts with the prayers and intentions of the celebrant and so to carry out their sublime commission of giving peerless worship to God. They learn, finally, to sanctify their lives so that they may offer themselves, holy and acceptable victims, in union with the Immaculate Victim, at every Mass having "that mind in them which was also in Christ Jesus" (*Mediator Dei,* 80-104).

Not to receive Holy Communion at this re-enactment of Calvary is to ignore God's gift to us. The altar is the banquet table to which all members of God's family are invited. Here, with no room for race or class prejudice, we are gathered together in unity and charity.

The *Ite, Missa Est* is a challenge to our children to go forth and live the Mass, to bring Christian principles into every phase of daily life. Who can say how much doctrine, direction, grace and stimulation the Holy Sacrifice can give to each of us, or how our fickle souls are put aright, strengthened and steeled in virtue? Pope Pius XII says that the

Sacrifice of the Mass is the pre-eminent instrument by which the merits Christ won on the cross are distributed.

A daily Mass at the beginning of the school day is the ideal means of teaching the Mass. Other aids are demonstrations by parish priests, homilies, classroom instruction on the liturgy of the day.

THE CHURCH YEAR

In her beautiful plan for corporate worship, the Church invites us to pass the happy and fruitful years and to learn the time, not by days and months, but by seasons and festivals. The Church Year is a "time-table for the soul, the road map for the journey to God." Our days are made holy with the remembrance and commemoration of outstanding events such as the Resurrection, Ascension, Pentecost. The feasts of Our Lady and the martyrs are relived. Certain solemnities like Christmas call for preparation; others like Epiphany leave behind the luminous brightness of an octave. Classroom activities accentuate the celebration of these great days.

As we sacramentalize the days, we emphasize the sanctification of Sunday, by consecrating the initial day of the week as a first fruit to God and thereby sanctify all that follows. In our classes we should prepare for Sunday Mass on Friday, and through our children we can urge family preparation with the father reading the Epistle and Gospel on Saturday evening.

THE SACRAMENTS

Our teaching of the Sacraments may be allocated to appropriate seasons. Baptism is ideally taught at Easter, Confirmation at Pentecost, Penance during Lent, Holy Orders at the ember days. The classroom offers countless opportunities for a true appreciation of sacramental life. The administration of some of the Sacraments may be dramatized, baptismal vows renewed, baptismal anniversaries celebrated, thereby vivifying the teaching of the Sacraments and delighting the pupils. Children have been instrumental in procuring the last rites for parents and relatives because of school instruction. Matrimony, the only Sacrament which the laity themselves administer is the one that the majority of our graduates will receive. Perhaps no illustration of the sacramental character of Matrimony is more fitting than the story of Pius X who, after his consecration as bishop of Mantua, displayed his episcopal ring to his mother. She fingered the worn gold band on her own finger, saying, "You would never have had your ring if it had not been for mine."

The true Christian spirit implanted in the formative years will produce a great change in the spiritual life of coming generations. Ours is the sublime duty to educate a body of saints who will grow to spiritual maturity in the shadow of the altar.

We must, as John Julian Ryan says, "Send forth boys and girls exceptionally skilled in worshipping God in the manner in which He wishes to be worshipped, learning to pray communally with the whole Church, singing the chants that are the voice of the Church, taking part in each Mass with an understanding of its general and special significance in relation to the whole liturgical year. They must learn to appreciate and dispose themselves for the most fruitful reception of every Sacrament they are to receive as well as to take full advantage in their work of restoring all things in Christ, of even the least of the Church's sacramentals and blessings. The properly trained Catholics become expert members of the Mystical Body of Christ" (*Beyond Humanism*, p. 62).

Then they will be truly the light of the world to our generation, the perfect Christians through whose minds Christ thinks, through whose hearts Christ loves, through whose voices Christ speaks, through whose hands Christ works.

DISCUSSION

FATHER EDWARD ESCHWEILER, Chairman: Father Howell this morning and now Sister Francille pointed out that we have not taught the doctrine of the Mystical Body of Christ. Looking back through my own experience of twelve years in the seminary, I can remember only one period of twenty minutes of instruction on this doctrine, and that twenty minutes involved the dictation of the twelve citations in St. Paul's Epistles where the phrase "body of Christ" is used, along with an explanation that it is only a figure of speech, a metaphor. Nothing was said about the fact that this metaphor expresses the deep and vital union between ourselves and Christ, our Head, and between all of us, His members. There was nothing of that warmth that we find in St. Augustine when he speaks about the coming of the full stature of the Body of Christ, and of the one Christ loving Himself.

FATHER JUSTIN MULCAHY, C.P., Scranton, Pa.: It is amazing how many of the laity have never seen the administration of the Sacrament of Baptism. My suggestion is that when a new little relative is being made a member of the Body of Christ we invite our relatives and friends to the solemn ceremony so that they will become more familiar with it.

SISTER FRANCILLE: That is a very important point. I should like to ask that our priests invite us to be present when Baptism is conferred. Children are always eager to go and it is an excellent way to acquaint them with this great Sacrament.

FATHER JOHN L. MURPHY, Milwaukee, Wis.: Do you know of any way we can get over the following difficulty with children? They want to go on to the application of many of these things without learning what they are doing. For example, they want the Dialogue Mass without quite understanding the reasons behind it, and if you try to slow them down, saying: "First of all, we should try to understand the doctrine of the Mystical Body and the doctrine of corporate worship," they say: "Well, that's too hard. Let's just pray."

SISTER FRANCILLE: I agree with you, Father. That is our big problem. I think we often have the Dialogue Mass and sing the Mass without knowing why. We teachers will take some of the blame there, but not all of it. It is what we need more and more of.

FATHER JOHN L. MURPHY: I tried it in the classroom, but I did not succeed too well. Do you have any way to approach them, to make them want to learn first the meaning of what they are going to do?

SISTER FRANCILLE: I think, Father, that we are teaching it more and more. For example, when I went to school back in the dark ages, I was taught nothing about this. I have learned it only in the last ten years. So dont you think there is hope for the future?

FATHER THOMAS CARROLL, Boston, Mass.: In regard to Father's question, I do think there is the matter of learning and of doing. I don't know the answer to teaching, but I do know that we can wait too long to preach the doctrine. By the very fact of having corporate worship, we teach it, but if we wait to teach all of our theology before the corporate worship begins, we have waited too long. The two must go hand in hand.

I suggest, Sister, that you tell us something about the publication *Mediator*. Tell us what help, if any, it gives to teaching groups, and perhaps humbly admit your part in it.

SISTER FRANCILLE: In 1948 we had the Liturgical Week in Boston, and as a result of it there has been a tremendous growth. We had a series of liturgical days at our cathedral, with the people participating in the High Mass, and with explanations and dramatizations of the Sacraments. We edit a paper called *Mediator* five times a year, and corresponding with the liturgical seasons it comes out five times during the school year. It is sent gratis to all of the 4,500 teachers in our arch-

diocese, as well as to our 1,200 priests and some 500 of the laity. Through it we try to indoctrinate priests, teachers and the laity.

MOTHER MORGAN, Pius X School, New York, N. Y.: Sister, would you please tell us some of the wonderful work that Archbishop Cushing has done in Boston to promote corporate worship?

SISTER FRANCILLE: Archbishop Cushing has sponsored courses in chant and related subjects for the past five years at the College of the Sacred Heart, where there is a branch of the Pius X School of Music, to which all the teachers and organists are invited. It takes place in the month of August for two weeks, and on Saturdays during the year. There were courses on Saturday morning for the pupils of the junior and senior high school level as an aid to forming a schola in their own parishes.

SISTER DENISE, Alvernia High School, Chicago, Ill.: I wish to make further comment on the question we had before about how to get the students to understand such things as the Mystical Body and the Mass as corporate worship. One way is to have the students do some apostolic work, especially in the specialized Catholic Action movement of the Young Christian Students (Y.C.S.). The liturgy and Catholic Action must move forward together if they are going to succeed, because Catholic Action must have its roots in the liturgy. I was so happy when you quoted Pius X about the liturgy being the "primary and indispensable source of the true Christian spirit." I came here from the national meeting of the high school Y C.S. at St. Procopius Abbey, where I heard a young boy from Central High School in Toledo stand up before the whole group and explain why we were there and what the Y.C.S. really is. He pointed out that through Y.C.S. he had learned to pray, because he had set out to do certain apostolic works and discovered he could not do it alone. The realization of the text "Without Me you can do nothing" had come home to him, along with the notion that he had to work with other people. He knew that the Mass is the center of his worship and the source of his strength as an apostle. So the more we do promote Y.C.S. or any of the other apostolic movements and works among our students, the more we are doing to promote the liturgy, if we keep the two going forward together.

SISTER FRANCILLE: I thank Sister for pointing out the relationship between Catholic Action and the liturgy. The latter is the source of life and inspiration for the former. That word "liturgy" is so unfortunate. So many people shy away the minute they hear it. We must get it across that it does not mean altars, vestments or the externals of the Mass.

In our program at Boston we have demonstrations of the Mass similar to Monsignor Hellriegel's, and these have aided our people immensely. A number of our priests have become very proficient in giving them. They take about one hour. We have the altar set up facing the people. Father Leonard, S.J., of Boston College, who is here, has given it as a series of four Sunday afternoon talks. Such demonstrations have been given before about 75,000 people in our archdiocese in the past two or three years, and we have found it a great means of promoting the liturgy.

FATHER WILLIAM LEONARD, S.J., Newton, Mass.: Our Mass demonstrations are heavily dependent on Monsignor Hellriegel to whom we are grateful for the ideas and the inspiration he has given us. They have been enormously popular particularly because of the need that exists for them. I have been deeply moved at the sight of the hundreds of faces looking up at me, hungrily awaiting whatever I might have to say about Holy Mass. Obviously, they have not heard it before, but they want to hear it now. I feel that we have let the laity down desperately. When we teach them the meaning of the Mass they will receive no other teaching quite so willingly, and will be grateful for it as long as they live. Until we can make the Mass intelligible, I doubt very much if we can hope for active participation.

The means of making the Mass understood are very diverse. No one method is *the* suitable one, but some method ought to be devised soon and applied as widely as possible. You will pardon me when I say that a Liturgical Week such as this is not the ideal means, because so many are not able to be here, and so many frankly are not able to appreciate what the learned speakers of this Week have been giving them. The instructions must be on a much lower level. The sisters in their classes have an admirable opportunity, and they have the techniques with which to do it; but there are so many who don't go to their schools. There are so many who go to church only once a week and they look up to us, as Milton says, like hungry sheep, and are not fed. And, as Sister Francille said, so many of them go away still hungry. So this is a plea to all present to declare a moratorium of a year on other instruction until our people understand and appreciate the Mass; and then let us give them whatever other instructions they need.

MRS. NICHOLAS SCHNEIDER, St. Louis, Mo.: As a member of the laity, may I say that what Father said is very, very true. If our priests, both pastors and assistants, would sit in the body of the church sometimes and see the people, they would soon realize how little the people understand the Mass. They would become convinced of the need

of first giving instructions on the Mass. Being from St. Louis, I have been to Monsignor Hellriegel's parish, and once you have had that experience you come away convinced that the people there get what they should get, and that they really understand and appreciate the Mass.

SISTER JANE MARIE, O.P., Grand Rapids, Mich.: In relation to the question as to whether the students will be interested in the interior spirit and significance of the liturgy or whether their attention will be wholly centered on the externals, it occurs to me to say that throughout the world we will find no group of people as profoundly interested as our students in the interior significance of the liturgy if it is properly presented to them. They are most eager for a total view of life, of all life in the universe, of their relations to God, to men, and to the world. They may get this total view of life some day in a theology class, but there is no need of waiting until then if they are taught the liturgy, through which they will not only learn that total view of life in a speculative way but will also actually experience it day after day—their union with Christ in the Mass, the offering of themselves to the Father through, with and in Him. From my own teaching experience, I am certain and fully convinced they will be most eager to receive instruction on the interior meaning of the liturgy, and that they will respond to a degree far beyond our fondest hopes.

CAN THE PSALMS AGAIN BE POPULAR PRAYERS?

Rev. Barnabas Mary Ahern, C.P.
Chicago, Ill.

Today I feel very much like the poor victim who first dared to suggest that Catholic people use the missal at Holy Mass. For the missal and the psalms have these two things in common: both are great gifts of God and both are talents that men have wrapped in a napkin. And so, in the case of the psalms as in that of the missal, it will be an ordeal to bring the talent to light.

Probably the only psalm our Catholic people know is the *De Profundis* (Ps. 129). For a long while they have used only those prayer forms which our tradition has inspired and consecrated—the rosary, the acts of faith, hope, charity, and contrition, the Apostles' Creed, the *Anima Christi*, etc. It is not our intention to depreciate these prayers or to make them less popular; the *Mediator Dei* warns against such rash disregard for the prayers that the living Church has formulated. Yet at the same time we have a duty to renew the popularity of the prayers which God Himself has given us. For the psalms are God's prayers, with the unfailing power of divine appeal. They are God's words, sharp as a two-edged sword, abiding forever. And so all doubt and wonderment about the perennial popularity of the psalms must melt away before God's own assurance: "Are not My words as a fire, and as a hammer that breaks the rock in pieces?" (Jer. 23:29).

It is true they were composed thousands of years ago by men of far off Israel. But it was the Holy Spirit who hovered over the psalmist's heart and inspired him with words that echo every human mood and need, and rise as a paean of praise and pleading to the God Who made us. Thus every sentiment in the psalter is at once the handiwork of God and of man. In each word God hears not only the voice of His creature but also of the Spirit, His equal. For though "we do not know what we should pray for as we ought, still the Spirit Himself pleads for us with unutterable groanings. And He Who searches the hearts knows what the Spirit desires, that He pleads for the saints according to God" (Rom. 8: 26-27).

THE PERFECT PRAYER BOOK

Man is often tongue-tied before his Maker; but let him pray the psalms and the voice of the Spirit fibres his words with divine eloquence. He will say to God just the things God wants to hear, and he will enrich his own soul with thoughts and desires that meet every need. God who

knows every stirring of the human heart has Himself prepared these one hundred and fifty psalms to be in every age the prayers par excellence. For no one can express better than He the longings and the sorrows, the expectancy and the discouragements of hearts He Himself has made. "He knew all men . . . and He had no need that anyone should bear witness concerning man, for He Himself knew what was in man" (John 2:24-25). Therefore the psalms express every sentiment a man can feel; they are adapted to every hour and to every mood. There are psalms for morning and for evening; there are psalms in time of joy and in time of sorrow; there are psalms of praise and psalms of penance. Each is colorful with the imagery and warmth and rhythm that captivate the whole man, body and soul. Speak their words, and you experience all that the psalmist meant when he exclaimed: "My heart and my flesh cry out for the living God" (Ps. 83:3).

The psalms, then, provide the perfect prayer book. Every man will recognize in them his own authentic voice, inspired and guided and enriched by the voice of God. One of my confreres, Father Jerome, C.P., recently wrote this observation as the fruit of long experience in closed retreat work for laymen: "I have come to see that the psalms are every person's prayer. They are bound to be popular once they are known. On our lawyers' retreat I awakened great interest when I went through some of the psalms to show the men how the idea of 'law' is woven into the psalms; the retreatants could readily see that the psalms are a prayer book of lawyers. Again, it is gratifying to see how even young high school students prefer the psalms as prayer, because they are 'straight from the shoulder,' so utterly without pretense or pose. Converts love the psalms; they are more at ease there than with some of our specialized devotions. A number of years ago, when doing some work at Mt. Sterling, Illinois, I was greatly edified to see how the farmers of that community came in practically every night to recite Compline together. The very way they read the psalms made you sense the power and unction and personal appeal that fills these words."

EARLY CHRISTIAN USE

Indeed, all through the ages, men and women have felt this irresistible appeal of the pslams. God's own Son, when He came to earth, made the psalter His prayer book. He could find no better way to pray to His Father. These beautiful prayers were on His lips day after day; and so, when later He spoke to the people, the psalms were woven into the very fabric of His sermons. The psalms opened and closed the liturgy of the first Mass in the Upper Room. Even on the cross, Jesus

spoke to His Father in the words of the psalter. Thus all through life the Incarnate Word found delight in using the prayers His Father Himself had inspired.

It was this example of Christ and the example of the apostles that made the psalms so popular with the first Christians. The acts of the early martyrs tell how they heartened themselves for death with verses from the psalms. Even in ordinary daily life, they used these prayers as their one great way to praise God. Tertullian tells of a husband and wife who engaged in a holy rivalry, seeking who could better praise God with psalmody. St. Jerome writes of laborers near Bethlehem who lightened their task by singing verses from the psalter. We know, too, what efforts he himself made to center the whole spiritual life of his followers in the psalms. He insisted that Paula, Marcella, and the matrons of Rome learn them even in Hebrew; and he urged his cleric disciples to make their hearts a living library of God's word. As for St. Augustine, his *Confessions* are a living witness to his great love of the psalter; often his thought finds its best expression in a verse from the psalms. St. Gertrude and St. Mechtilde also nourished their devotion on these inspired prayers; and the ignorant St. Catherine of Siena learned from our Lord Himself their spiritual meaning.

USE DURING THE MIDDLE AGES

When books of piety came to be composed, they were chiefly a compilation of psalms. Thus, from the thirteenth to the sixteenth century, the popular prayer book of the people was a primer that consisted of the Little Office of the Blessed Virgin, the Office of the Dead, the fifteen gradual psalms, the seven penitential psalms, the litany of the saints, and a few other devotions. This means that the greatest part of the ordinary prayer book was drawn from the psalter. And with what rich fruit. The penitential psalms gave the people that spirit of compunction which is missing from so much modern spirituality, even though it should be a large element in every life from the time it first turns to God until it reaches full union. These psalms schooled the laity to a true sense of God's rights and of sin's injustice; through them hope was tinged with fear, and sorrow blended with confidence. The gradual psalms, on the other hand, awakened that great desire for God which is the basic incentive to all spiritual advance. These beautiful prayers were sung by the pilgrims as they neared the holy city of Jerusalem: they breathe a spirit of faith in the greatness of God; they are vibrant with strong confidence in Him Who sweeps away every obstacle; they thrill with desire to see Him Who alone can satisfy the longings of the

human heart. It would be impossible to find prayers more adapted to the needs of men who all their lives must be pilgrims on the way to a heavenly Jerusalem.

PRESENT DAY RETURN TO PSALTER

For this very reason our own people, too, need the psalms. If they are to pray—as pray they must—they cannot disregard the beautiful prayers which God Himself has prepared. These prayers have divine power to fibre and to direct the human heart. That is why St. Paul told his Christians: "Let the word of Christ dwell in you abundantly: in all wisdom teach and admonish one another by psalms, hymns and inspired songs, singing in your hearts to God by His grace" (Col. 3:16).

This direction of St. Paul applies to all times. How, then, can we fulfill it today and restore to the psalms the popularity that belongs to them? This requires, first of all, that the psalms hold a preeminent place in our own lives. *Nemo dat quod non habet.* For many of us there is the daily duty of saying the Office. The words should be our own, and they should come from the heart; but we must also remember that they are rich with God's power and express the heart of every man. Whether the heart be our own, or someone else's—someone behind the Iron Curtain, someone in trial or under temptation—this makes no difference. We are all members of the one Mystical Christ; and when we pray the psalms, it is the one heart of the whole Christ that overflows and the one voice of God's Spirit that speaks.

The psalms also should be assimilated right into the tissue of our lives. For all during the day there are numberless opportunities to express ourselves to God in the very words He has inspired. This little book of ejaculations shows what I mean. Our own religious during the year of noviceship must learn these by heart, in order to have always at hand some apt and beautiful ejaculations from the psalms for the sanctification of common duties. Here are some of the titles: "When you rise for Matins"—"When you wash your hands"—"When you leave your cell or the house"—"When you see birds." There are thirty-six of these little prayers; and, if only we were to use them, then, like the Christians of old we could have the psalms upon our lips hundreds of times each day. There is substance in God's prayers; and, better than all others, they nourish the soul.

POPULARIZING THE PSALMS

Once the psalms hold this preeminent place in our own life, we shall be equipped to make them popular among our people. This will involve

the same work of education that was called for in popularizing the missal. The priest in the pulpit, the sister in the class-room, and the parent in the home will make opportunities to press home the appeal of the psalms. Three points should be emphasized: first, the psalms are the very prayers that God Himself has composed; second, they were the prayers that Jesus used; third, they provide an apt expression for all the sentiments our hearts contain. Thus our children and our people will learn the power and the appeal of the psalms; they will want to use them as prayers because of their special efficacy before God. Above all, the realization that the psalter is the very prayer book that Jesus used will urge many devout Catholics to look into it.

Such efforts to popularize the psalms will find an effective instrument in the beautiful prayer book edited by Father Frey of the Confraternity of the Precious Blood. It is entitled *My Daily Psalm Book*, and will serve as an ideal means to interest our people in the psalms. It is cheap (only 90¢); it is pocket size; the format and printing strike the eye; each psalm is aptly titled; a carefully planned guide indicates the best psalms for each mood and need; and, best of all, each psalm is accompanied by a beautiful illustration that serves as a pictorial guide to the spirit and meaning of the psalm.

To interest people in this little prayer book would be an apostolate in itself. Priests and religious could well use it for daily meditation. The Christian Family Movement and parish study clubs could take it as the basis for a study which would lead to a devout and intelligent use of the psalms. The sisters in the class-room and the parents at home could show the children how to find in it beautiful Confession and Communion prayers, morning and evening prayers, and prayers before and after meals.

Then, too, the Liturgical Press, Collegeville, Minn., has prepared neat and attractive booklets that provide the full text of the psalter as arranged for the canonical hours of the day. Many a good Catholic family could easily be persuaded to recite one of these hours as its common family prayer; indeed, couples without children would find in this common prayer a precious fulfillment in their married life. Many Catholic groups throughout the country are already using the Collegeville text to recite Compline at the beginning or end of their sessions; and many others would follow suit, if only someone would show them.

This personal love of the psalms is bound to open the way to their wider use in corporate worship, as our Holy Father envisions in *Mediator Dei*. Realist that he is, he limits himself to minimum recommendations:

"The laity have no obligation in this matter. Still it is greatly to be desired that they participate in reciting or chanting Vespers sung in their own parish on feastdays. . . . Let all try to learn those prayers which are recited at Vespers and fill their souls with their meaning." At the same time, he recalls with something of nostalgia that "in an earlier age, these canonical prayers were attended by many of the faithful" (150).

A return to the earlier use of the psalms in corporate worship would be a great benefit not only for those who already love the psalms but also for those who would thus become acquainted with them for the first time. Steps have already been taken in this direction. In a recent pastoral directive, Bishop O'Hara of Kansas City, Mo., urged "a popular participation in the Church's evening song of Compline." Rightly timed, such an evening devotion might prove very popular both in city and rural parish churches. Recently, too, the ceremonies of Confirmation and school dedication at Sacred Heart Parish in Hubbard Woods, Ill., were rendered memorable in the archdiocese of Chicago by the participation of the whole parish in singing the psalms. Still again, the public singing or recitation of a few of the penitential psalms would help a great deal to awaken fervor at the beginning of a group Confession period.

Our own devotion to the psalms will suggest other ways to bring them to the attention of our people. And once the psalms are known, they will certainly be popular. They were written by God for every man. They were used by God's Son Who, in all things, is our model. And so, as God Himself has promised, they have a power and an appeal greater than all other prayers: "Are not My words as fire, and as a hammer that breaks the rock in pieces?" (Jer. 23:29).

DISCUSSION

FATHER EDWARD ESCHWEILER, Chairman: Having heard Father Ahern's stirring appeal for a return to the popular use of the prayers of the psalter, there can be no doubt that he himself knows them well and loves them deeply. I am afraid many of us priests will have to strike our breasts when we recognize that in our sermons, in which we quote the New Testament quite well, we demonstrate that we do not know the Old Testament very well, and in particular the psalter from which we quote so seldom. Both the subject matter of the psalms and the wonderful paper of Father Ahern should provoke a great deal of discussion.

FATHER GODFREY DIEKMANN, O.S.B., Collegeville, Minn.: Thank you very much, Father, for your wonderful talk. I think all of us felt to the very depths of our being that you spoke with the unction of the Holy Spirit. You aroused in all of us a deeper realization of how remiss we have been in singing the praises of God in His own words. The psalter is God's prayer book, the song of the bride singing the praises of God. I feel, having taught in summer school and given many retreats to sisters and to others, that there is great need for the message you have given us. The spiritual fare that is given not only to our laity but also to our religious is quite inadequate.

Surely, we have the "Our Father," the "Hail Mary," and the creed. The "Our Father" in itself contains and is the *breviarium christianitatis*, the breviary of the whole of Christianity; but it is so compact that it has to be spelled out for us since we are not all contemplatives. Therefore, we need the majesty of God and the glories of God spelled out for us to a greater extent. We need a better collection of prayers, and God Himself has given us such a collection in the psalms.

I personally feel that our religious are laboring under a great handicap. They are supposed to represent the praying Church. Now they have traditional community prayers which they treasure very highly, and some of them use the Little Office of the Blessed Virgin which is truly a magnificent prayer. Yet, if one prays it day after day—beautiful as it is, there is a certain monotony about it. Therefore, I am very happy to use this opportunity to let the sisters know that in several countries in Europe, with the permission of the local bishops and of the Holy See, a short breviary has been issued and is being used in the great majority of communities which are not bound to the full Divine Office. It doesn't take any longer than the Little Office of the Blessed Virgin, but it has far greater variety. It uses about 120 psalms, and has reading, hymns and prayers corresponding to the liturgical seasons. It is very simple in arrangement so that an *Ordo* is not even needed. All the German bishops as a group have recommended that the communities adopt it, and over 80,000 sisters at the present time are using it in the German tongue.

Something similar is done in Holland, where the Holy See itself has given permission that the Dutch short breviary be used not only among religious of diocesan but also by those of pontifical rite.

In this country, too, we have the *Short Breviary,* and, please God, in the course of time we will get a similar permission from our bishops. We can surely look to the future with great hope, since we know that

the Holy See is interested in giving a broader fare of prayer to religious throughout the world, involving a greater use of the psalms.

FATHER MICHAEL MATHIS, C.S.C., Notre Dame, Ind.: I was very pleased to hear something about the psalms, because I have been working on them for many years. There are two books I should like to recommend to all those who want to study the psalms.

The first is a picture book, the *Utrecht Psalter,* published by the Princeton University Press. The text is in Latin, but that's not important; the main point is that there is an illustration for every psalm, done in the eighth century, and it will open up your eyes. What does it do? It shows you Christ! It is a book that can be used in your communities and schools, and just studying the pictures will put you on the right track in your studying and praying the psalms.

The second book is *The Psalter As a Christian Prayer Book,* a series of lectures on the psalms by Father Balthasar Fischer of Trier, Germany, which we are publishing this year. Father William Busch made an excellent translation of it.

Unfortunately the psalms have not been translated into English by poets. After I look over it very carefully, we hope to publish *The Psalms As Poetry,* by Professor Zolli, the chief rabbi of Rome who entered the Church twelve years ago.

FATHER JUSTIN MULCAHY, C.P., Scranton, Pa.: We have here at this Liturgical Week a converted Jew, who is now a Catholic priest, Father John Oesterreicher. He must have something to tell us about the psalms from his previous life as a Jew and now as a Christian.

FATHER JOHN OESTERREICHER, New York, N. Y.: What Father said was so beautiful that I can add nothing to it.

MONSIGNOR MARTIN B. HELLRIEGEL, St. Louis, Mo.: Father Oesterreicher has just translated a marvelous book, *To See Peter,* written by Pastor Richard Baumann, a Lutheran minister, who in 1950 joined a Catholic pilgrimage to Rome because he wanted to see Peter in his successor, the Holy Father. I read it just recently and was so deeply inspired by this man who represents quite a large number of the other sheep of the Lord who are looking to Peter the Rock, that I am sure this book will play a very important role in years to come. It is very good for us to read it and then pass it on perhaps to some Lutheran minister or friend to whom it would give great joy, inspiration and light.

FATHER AHERN: Father Oesterreicher, in your book, *Walls Are Crumbling,* you have the beautiful story of Edith Stein (Sister Teresa

Benedicta of the Cross), a Jewish convert who died during the Nazi regime. It was her background in the Hebrew psalter and her love of the psalms that carried her over into her Christian life and really fibered her Catholicity. As a result, her Christian life just expanded at the Abbey of Beuron where she often went to listen to the psalms, and even when she came into Carmel. No doubt the psalms play a role in the conversion of a Jew whose whole background has been in those psalms. We find it very strikingly, too, in the Venerable Francis Liebermann who founded the Congregation of the Holy Spirit.

EVENING SESSION

AUGUST 19

Chairman
THE RIGHT REVEREND MSGR. JOSEPH P. MORRISON
Highland Park, Ill.

MAKING MORE USE OF THE BIBLE IN THE LITURGY

REV. PATRICK CUMMINS, O.S.B.
Conception, Mo.

Let me begin with a personal memory. It is fifty years since I first saw the patron of your Liturgical Conference, Blessed Pius X. He appeared in St. Peter's, where, in the previous March, I had, for the first and last time, seen Pope Leo XIII. I contrasted the two scenes. When Pope Leo entered St. Peter's, on the 3rd of March, 1903, I had the thrill of my life. Tens of thousands of jubilating Romans and strangers, clapping their hands, shouting their *evvivas* to him who represented Christ! The waves that rolled, and rolled again, through that vast basilica remain with me to this day.

A few months later came the first public appearance of Pius X. He had forbidden all loud cheering in St. Peter's. We wondered if it were possible to control that tempest of enthusiasm which breaks out whenever the pope appears in St. Peter's. As the Pope entered, I expected to hear those thousand of *evvivas*—but all I heard was deep silence! Then, as he was half-way up St. Peter's, some began to cheer. I have never seen such a change in a human face as came over the face of Pius X. He abruptly stopped giving the blessing, sat down with a note of indignation on his face, which seemed impossible in one who was famed for his mildness. The cheering died away. Deep silence ruled again.

Why do I recall this scene of long ago? First of all, I think, for a little personal distinction. Is there anyone else here who saw Pope Pius X in the first year of his reign? I see no hand raised. I stand alone!

A better reason is that of mollifying our strenuous chairman. He tells me I have 20 minutes to do a big piece of work! Now let me tell him! After my own twenty minutes, I am going to call a troupe to present a little play: "The Fourth Chapter of Jeremias." That playlet,

I hope, will give point to my paper, entitled "Use of the Bible in Catholic Worship." I came in, you must know, at the eleventh hour, as pinch-hitter for a man who could not be here. Let the crisis be my apologia.

The fourth chapter of Jeremias, when read dramatically, reveals the temperament of that great prophet, a temperament I would compare with the temperament I saw revealed in Pius X fifty years ago, and I note in passing that the Church, in her recent development of the liturgy, gives preference to Jeremias. For the new feast of St. Anne and St. Joachim, and others, the lessons are drawn from Jeremias. But when you read Jeremias, if you read in arm-chair fashion, as you would read a newspaper or essay, you do not get the dramatic force that lies behind this prophet's utterances.

The timidity of Jeremias is made clear by contrast. Isaias was a bold man, always ready. The Lord says, "Who will go for us?" Isaias rises: "Here I am. Send me." Jeremias, when told to go, shrinks back. "I am only a boy. I cannot speak. I cannot meet your enemies." Here, again, the popes interpret the prophets. Benedict XIV, who was signalized here last night, broke a deadlock of some months by offering himself to the cardinals: "If you want a saint as pope, take Cardinal Gotti. If you want a diplomat, take Cardinal Aldobrandi. If you want an honest man, take me." That is the spirit of Isaias, but certainly not that of Pius X, and certainly not that of Jeremias.

Jeremias, like Pius X, had what I would call the oratorical temperament, which at the beginning is full of timidity, shrinking back in reverence for the human souls he is addressing, almost afraid to open his mouth. G. K. Chesterton, I may remind you, bids us, when we are studying the manhood of Christ, to note the element of shyness, of timidity even, in the Son of Man, Who is simultaneously the Son of God. Our Lord went up into the mountains, not merely to pray, but to hide the play of His emotions, which men could not endure.

But here you will ask me: Why dwell on this matter of temperament? Let us suppose that Jeremias is an example of this oratorical temperament, and is thereby like our Lord, who spoke as never man spoke. But do you, like the speakers last night, have papal background for your theme? Yes, I answer, and from the same Pope. Pius XII, who gave us the two liturgical encyclicals (*Mediator Dei* and *Mystici Corporis*) gave us likewise a biblical encyclical (*Divino Afflante Spiritu*)

In that encyclical the Pope says you cannot understand fully any inspired writer unless you study first his temperament. You will not

understand many things in St. Paul until you understand his temperament. In particular, I think, this papal word holds good for Jeremias. There are biblical scholars who will tell you that Jeremias has nothing of the oratorical gift, no poetic talent, no splendor of diction. When it was my duty to translate Jeremias for the Archconfraternity Edition, not yet published; when I had to study him sentence to sentence, there came back to me what a Bible scholar once said, namely "The Bible is the *worst* book in the world," meaning the *worst-printed* book. Jeremias, ruled by the dramatic element from beginning to end, is printed as if his book were ordinary everyday prose. We do not get his meaning until we try to present it in dramatic fashion.

But before I present the seminarians who form my troupe, let me touch briefly the relation of the liturgy to the Bible. And first, Jeremias as actor, as monologue actor. He alone speaks, but successively and rapidly, he becomes what he paints: a group of fleeing refugees, the princes in Jerusalem, the priests, the false prophets, the doomed city itself. He is preaching in Jerusalem. The time is about 600 before Christ. The Babylonians are coming to punish the Jews for their crimes. Of the multitudes, some half believe him, others freely support him. The refugees are rushing from the north, ever more near, entering the Holy City. It sounds very modern; think of the Second World War. It is perennial; think of the barbarians coming down upon the Christian world after the time of Constantine.

Now a word on the playlet we present to you. It is a classroom presentation. It is intended, not for theatrical display, but simply to illustrate the relation between the liturgy and the Bible.

On this relation I must here be brief. Liturgy comes first. Recall the beautiful scene you witnessed two nights ago, when Msgr. Hellriegel dramatized the Mass. On his altar was the Missal, containing Gospels and Epistles. When the apostles celebrated Mass, for the first fifteen years after the institution, there was no written Gospel or Epistle. But as they went on celebrating the Eucharist, telling the death of Christ until He comes, the faithful prayed to know more, and God rewarded their prayers by inspiring the written Gospels which now we use in the liturgy.

Liturgy, then, we may say, is the mother, and the Bible, the written Gospel, is the daughter. The mother loves the daughter, leads her into the sanctuary, places her on the altar.

Now this little daughter, this echo of the altar, must be allowed the child's privilege of play. The mother, the altar, is begging us, by the

lips of the Blessed Pius, not to pray in the Mass, but to "pray the Mass." The little daughter echoes this plea: Let me play the Bible, that I may then, with full understanding, pray the Mass. The Mass is itself dramatic, action from beginning to end. The mother loves to see the child at play.

One last wish as my troupe approaches. Dr. Pius Parsch finds that Bible and liturgy are inseparable: *Bibel und Liturgie*. Here in our own land the two are separated. Why? The Liturgical Week here in Grand Rapids, the Scripture Meeting next week in Canada! May we not pray for the grace, in God's own time and way, to see mother and child reunited.

Now, at last, here is our playlet. From now on I am simply "master of revels." You must imagine the scenes, see the curtains close and open instantaneously.

INVASION FROM THE NORTH: JER. 4:5-31

FIRST ACT

First Scene

As the enemy gallops from the North into Palestine, the Jews flee southward in groups. Jeremias, speaking in Jerusalem, draws back the curtain (mentally, dramatically), and lets his audience hear (and see) the rolling mass of refugees, group on group shouting as they flee.

Refugees: Announce it in Juda,
In Jerusalem let it be heard,
Sound the trumpet in the land;
Shout still louder,
Assemble!
Let us go into the walled cities.
Signal to Sion.
Hasten on,
Stand not still.

Second Scene

Instantaneously, the curtains are drawn. The words of Jeremias suffer no interruption. But now the audience hears, not the distant refugees, but the present Yahweh.

Yahweh: An evil thing I am bringing
from the North,
destruction great.
Up is the lion from his lair,
smiter of nations gone forth,

risen from his place,
To turn thy land to waste,
thy cities to ruins,
where no man dwells.

Third Scene

The first scene returns, again instantaneously. The refugees, too, have heard the voice of Yahweh. They race on, ever nearer to Jerusalem. But their cries are now the cries of penitents.

Refugees: Hence put ye on sackcloth!
Howl ye and lament!
Ne'er turns back from us
the burning wrath of Yahweh.

SECOND ACT

First Scene

A brief dramatic pause. The refugees are again at a distance, but coming ever closer. Yahweh, again through the mouth of Jeremias, mocks the panic-stricken leaders of Jerusalem.

Yahweh: It shall be on that day—
Ne'um Yahweh—
breaks the heart of the king,
the heart of the princes;
consternated the priests,
the prophets astounded.

Second Scene

Jeremias now, with instantaneous change, speaks for the first time in his own name. In the listening crowd are his chief adversaries, the false prophets, whose deceitful refrain of "peace and prosperity" lulls Israel to sleep in his sins. Yahweh's word, "the astounded prophets," gives Jeremias his opportunity. He interrupts and says to Yahweh: You now announce heartbreaks and despair—you who until now have promised peace and prosperity! Ironically, Jeremias says the false prophets are right.

Jeremias: Alas, Lord Yahweh!
Most surely thou hast deceived,
deceived this people of Jerusalem,
when thou didst say,
"Peace shall be unto you."
But now see the sword
stretching in upon their lives!

Third Scene

Yahweh proceeds, ignoring the interruption. That refrain of the false prophets is nonsense, below all refutation!

Yahweh: This very time
it must be said to this people,
to Jerusalem:
Hot winds from desert hills
against my people;
not to sweep, not to cleanse,
wind too strong for this
comes to me:
for now I myself
pronounce sentence upon them.

THIRD ACT

First Scene

The refugees reappear, again instantaneously. Behind them rides totalitarian devastation.

stormwind his chariots;

Refugees: See, like clouds, he comes on;
swift as eagles his steeds:
woe to us, we are ruined!

Second Scene

Yahweh reappears, announcing, for the first time, the theme of the whole oration: Do penance—or perish!

Yahweh: Cleanse from evil thy heart,
O Jerusalem:
thus only canst thou be saved.
How long wilt lodge in thy heart
these plots of evil?

Third Scene

Again instantaneously, our refugees. This war is a "*Blitzkrieg.*" The foe, in the first line, is far in the North, in Dan. In the second line he has reached Mt. Ephraim, 100 miles to the South. What is this foe coming for? For benevolent purpose, of course! To set his armies as protecting guards around each city on his way to shield Jerusalem!

Refugees: A cry calls from Dan:
herald of ruin from Mt. Ephraim:
remind all the nations:
see, they are come:

make it heard in Jerusalem:
see watchmen arriving
from a land far off
to sound o'er Juda's cities their clamor:
to be field-guards
they are upon her
round about.

Fourth Scene

Curtain again. Yahweh, for the second time, announces the theme: Repent—or perish.

Yahweh: Against Me she rebels—
Ne'um Yahweh—
thy deeds, thy machinations
have done this to thee:
this to thee thine own wickedness.
Bitter!
It has pierced thy heart.

FOURTH ACT

First Scene

The refugees again, now near Jerusalem, but overtaken by the onrushing foe.

Refugees: My heart! My heart!
How I writhe!
O walls of my heart!
Moans in me my heart!
I cannot be still!
Trumpet-sound my soul has heard
the clamor of war:
breach upon breach is announced,
devastated the whole land.
Sudden! Ruined are my tents!
Quick! Down are my curtains!
How long must I see that ensign!
Hear that trumpet-sound!

Second Scene

Yahweh is the speaker. Jerusalem, hardened in sin, scorns the idea of repentance, prepares to perish.

Yahweh: What fools my people be!
Me they know not!

Foolish children they be,
undiscerning all!
Wise they are unto evil,
to do good they know not.

Third Scene

Jeremias now dismisses his actors (Yahweh, the refugees), and even his audience in Jerusalem. Like a disembodied spirit he hovers above the land of Juda, and paints its impending doom.

Behold! Tohu and Bohu!

Jeremias: I look out upon the earth:
On the heavens: their light is gone!
I look at the mountains:
see, they quake!
at the hills: they quiver!
I look, and behold; not one man!
all the birds of heaven: fled and gone!
I look on the fields: a wilderness!
the towns: in ruins!
beneath the Lord Yahweh,
beneath His burning wrath.

FIFTH ACT

First Scene

Yahweh returns. He confirms the prophet's vision. Jerusalem will not repent. Hence, relentless doom.

Yahweh: Thus proclaims Yahweh:
Wilderness shall be the whole land,
I suffer no pause:
for this let the land mourn,
be black the heavens from above:
for I have spoken;
I have planned:
I repent not;
I withdraw not My hand.

Second Scene

The refugees, whom we have heard and seen on their long trek from the north, now repeat their story, this time within the walls of Jerusalem.

Refugees: From the noise of horseman and bowman
flees away the whole land!
they hide in thickets

into rocks they climb:
all cities abandoned,
dwells not therein one man.

Third Scene

Jerusalem is Yahweh's unfaithful bride. This image, so frequent on the lips of Jeremias, underlies his peroration. This withered and rejected courtesan, promenading in useless finery! But mockery melts into pity. Love for his agonizing people has dictated the orator's merciless arraignment.

Jeremias: Thou, sad wreck,
why act so?
why put on scarlet?
why behang thee with gold?
why paint wide thy eyebrows?
Useless finery!
thy lovers have left thee,
are seeking thy life.
Childbirth-cries I hear,
pains of firstborn.
Listen! Daughter-Sion gasping,
stretching forth her hands:
"Woe is me!
My life sinks beneath slayers."

Curtain

Let me summarize. Liturgy, the mother, and Scripture, the daughter, belong together. Those who abandoned the liturgy, and took with them the Bible, lost the meaning of the Bible. That meaning can be regained only by some childlike method, such as you have now seen exemplified. I have seen in a poor mission church, after a week of summer-school catechism, children in church before their elders, dramatizing the parable of the man who went down from Jerusalem to Jericho. The boy who played the robber: what energetic joy in his work! Inspiration of Scripture is compared to God playing in the universe, playing with the sun, moon and stars, and with the countries of men. Our play was merely an illustration, to bring out the temperament of Jeremias, with its consequences for the temperament of our Lord—a tremendous mystery. But the principle exemplified in this illustration will carry to your minds my thesis, namely: As you pray the Mass, so play the Bible. I thank you for your patience.

DISCUSSION

FATHER JOHN SHEEHY, Grand Rapids, Mich.: Do you think, Father, that the Bible and social reform go together, or just the Bible and the liturgy?

FATHER PATRICK CUMMINS, O.S.B.: Yes, they do. As a matter of fact, there is no controversy about it. The liturgy is basic to all other movements in the Church, so you can't have social action unless you have the liturgy.

FATHER MICHAEL MATHIS, C.S.C., Notre Dame, Ind.: I am interested in the Sacred Scripture, the whole basis of the liturgy. You cannot have any liturgy unless you have the Bible. The word of God is a great thing, and the Church considers it so important that she has us cover the whole Bible in a year's time. We know entirely too little about the Bible, which is God's word and will last forever. We need the Bible, and the only practical way to get it is through the liturgy.

SHIRLEY COOPER, Grand Rapids, Mich.: We have a class of children who are not able to attend Catholic school, and we thought it would be well to get them started on the interpretation of the Old Testament, but we find it difficult to find material.

FATHER PATRICK CUMMINS, O.S.B.: I find that a difficult question to answer. Most certainly, as a great scholar once said, the Bible is the worst book in the world, meaning, of course, the worst printed book, and that especially the way the Old Testament is presented to us. It is an almost insurmountable difficulty to get children to enter into it. The only way I can imagine is the method I have been trying to use tonight. Let them dramatize it as far as they can. The children themselves never grasp the full meaning, but neither will you or I. So I should say, give the problem to them and see if they will not largely solve it themselves; and maybe they will do it to better satisfaction than we would if we tried to put it on the stage with all the accompaniants that usually go with that method.

MSGR. MARTIN B. HELLRIEGEL, St. Louis, Mo.: I was very glad to hear Father Patrick make those remarks. I am blessed with a very fine choirmaster. At the end of the school year he decided to give a liturgical institute for forty children of my parish. It was held Monday through Friday, beginning with Holy Mass. Then there was a half hour of chant, followed by a scriptural playlet, some polyphony, a second playlet, and instruction on the liturgy. You should have seen what those

children did. A little group of five, nine and ten years old, played on their own initiative the story of the three young men in the fiery furnace. And one of them said: "I'm going to be "Nickabookadonasor." He got a teddy bear and set it up on a pole as Nabuchadonaser's statue, and then he ordered the rest to adore the statue. The inventiveness of children. Sisters, I think it would be a good thing to give our serious attention to having the children play the holy word of God, and we need not be afraid of the word "playing."

FATHER JOHN P. O'CONNELL, Chicago, Ill.: If Father Patrick doesn't mind, I should like to add something to his answer to the question of the teacher from Grand Rapids, who is looking for material to use in presenting the Bible to children. I think I have found something very useful and quite unique for that purpose. Father Alex Jones has translated from French into English two small pamphlets written by a nun at Louvain under the supervision of Father Coppens, a really great Scripture scholar. These two little books, entitled *The Old Testament for Schools,* book I and II, are each a series of short chapters, telling one of the Bible stories in very simple language and adding at the end of each chapter a paragraph about the moral significance of the story in the life of the child. For example, it tells the story of creation, and then it gives the significance of that story—what the author had in mind, what he was trying to get across. Very often in the Bible itself the teaching is not quite as transparent as we should like, and the particular merit of these two books is that they point out this teaching very clearly and explicitly, and in very simple language. I am sure I have seen fifteen or twenty Bible story books in English, but not one of them, except the two I am referring to, makes any attempt to give the salvific significance of the Old Testament stories.

FATHER THADDEUS POPEK, O.F.M, Hilliards, Mich.: I wish to strengthen the argument of Father Patrick concerning the dramatization of the Bible. In our county school I was surprised one day when the second, third and fourth graders, without the encouragement of the sisters or pastor, presented a play about how the baby Moses was preserved from death by Almighty God. These youngsters used their own imagination. Having grasped the essence of the story, they went right ahead and presented it in their own way right in front of the whole class. They asked me if they could do that with the other stories and I, of course, said they should. I was surprised how these youngsters, without any coaching from the sisters or myself, continued to perform the various stories of the Bible, and I suggest that the clergy and sisters here this evening encourage the same thing in their own parishes and schools.

THINGS BLESSED PIUS X WOULD WISH TO HAVE SEEN

THE MOST REVEREND MAURICE SCHEXNAYDER, D.D.
Auxiliary Bishop of Lafayette, La.

That we are passing through an era characterized by uncertainty and insecurity is a fact that we cannot escape. It is difficult for the thoughtful man not to be pessimistic. One with little or no faith, if he reflects even a little, must indeed be bewildered. For us who have the faith, there should be neither fear nor bewilderment. And there must be no pessimism. That is the way it should be if we really have the faith.

A census in any large parish will prove to us that in spite of a crowded church on Sundays the number of souls who still claim Catholicism as their religion and who no longer practice it, is sufficient to disturb greatly any pastor who might be affected with complacency.

What our present Holy Father said a few days ago concerning an altogether different problem is applicable here. "Good sense alone is not sufficient for bringing about rational solutions. Great energy and great dedication are needed as well." How providential it is that in our times Mother Church has beatified a saintly Pontiff who looked upon the many problems of his day as a challenge to his boundless energy and generous dedication, one who is able to inspire us to use the same weapons if we really mean what we say when we pray: "Thy kingdom come." Of Pope Pius X, Bishop Edwin V. O'Hara said only lately at a meeting of the leaders of the Confraternity of Christian Doctrine: "In my estimation Blessed Pius X was the greatest pastor the Church has had since Peter" (*Tablet*, Aug. 8, 1953).

THE GREAT RESTORATION

"To reestablish all things in Christ" (Eph. 1:10) was his motto and in endeavoring to carry out so vast a program he directed his efforts towards the sanctification of the faithful. All through his pontificate one sees the faithful shepherd of the flock. He knows from personal experience the sufferings, the needs and the weaknesses of wounded humanity and he pours abundantly over these wounds the oil and wine of compassion, of affection, of fatherly solicitude and of wise guidance. Like the Divine Master, He knew what it was to be poor and all through his life he loved the poor. He confided to a priest who knew his charities that the only benefit he had derived from his elevation to the pontificate was that he was no longer obliged to go into debt in order to help the poor (Zanetti, *Pio Decimo*, page 177). It was not in vain that he

had filled so well and so zealously the many posts to which he had been assigned as curate, as pastor, as canon, as rector of a seminary, as chancellor, as vicar general, as bishop, as a prince of the Church. As a bishop he continued to hear confessions, to teach catechism and to preach. On his visitations to the parishes of his diocese he sometimes preached several times on the same day in the same Church. Even as Pope he continued to explain the Gospel of the day to the faithful of the parishes of Rome.

In his first encyclical letter to the bishops of the world (Oct. 4, 1903) he outlined his program: "We must use every means and exert all our energy to bring about that utter disappearance of that enormous and detestable wickedness so characteristic of our time, the substitution of man for God; to restore to their ancient place of honor the most holy laws and counsels of the Gospel; to proclaim aloud the truths taught by the Church as her teachings on the sanctity of marriage, on the education and discipline of youth, on the possession and use of property, and the duties that men owe to those who rule the state, and, lastly, to restore equilibrium between the different classes of society according to Christian precept and custom." To accomplish this vast program he asks the bishops to "second his efforts by their holiness, knowledge and experience and by their zeal for the glory of God with no other aim than that Christ may be formed in all."

The means to be employed he enumerates as follows:

1. *The formation of a holy clergy.* To this end he desires that the bishops look upon their seminarians as "the delight of their hearts" and that they be solicitous for young priests just out of the seminary.
2. *Religious instruction.* He denies quite emphatically that "the progress of knowledge extinguishes the faith" for "the more ignorance prevails, the greater is the havoc wrought by incredulity." What he tells the bishops then is an encouragement to all of us today. "The fruits of our labors," he says, "shall be slow in coming, but charity wearies not with waiting, knowing that God prepares His rewards not for the results of toil but for the good will shown to it."
3. *The laity's share.* The priests are not to be alone in this great work but "all the faithful without exception must concern themselves with the interests of God and souls . . . not according to their own views but under the directions and orders of the bishops," words which were made very familiar to us by a later Pontiff,

Pope Pius XI. "The times demand action" and theoretical discussions will do no good unless brought into practice. The example of the laity in living their faith and in engaging in charitable works with no selfish motives will win many members for the Church.

In the beautification address Pope Pius XII said that Pius X "saw with the eyes of a holy shepherd of souls the Church's mission in the world and what his duty was in the midst of a society that was losing its Christian faith."

BACK TO THE EUCHARIST

The gentle shepherd who labored so zealously and so untiringly for souls as curate and pastor and bishop now that he carries the "formidable burden of the pontificate" loses no time in coming to the assistance of his children. If he is to renew all things in Christ, men must be brought closer to Christ. The tabernacles of the world that had been closed by the learned decisions of theologians, even of good repute, and by Jansenism's false respect for the Eucharistic Bread, must now be opened. The practice of the early Christians must be restored and the decrees of the Council of Trent must be observed. The Eucharist is not a reward for virtuous living but a remedy against human infirmity and a means to the good life. Let all, therefore, approach the Holy Table even daily. Henceforward all "contentious controversy concerning dispositions necessary for Holy Communion must cease" (Decree, Dec. 20, 1905).

Always dear to the heart of Blessed Pius X were the little ones of Christ's flock. Through abuses quite contrary to the teaching of Mother Church, children were made to wait until they were ten, or in some places, even fourteen, before receiving the Bread of Life "It happened that the innocence of childhood, torn away from the embraces of Christ, were deprived of the sap of interior life; and youth, destitute of this strong help, surrounded by so many snares, having lost its candor, fell into vice before even tasting of the sacred mysteries." So deeply entrenched was this ungodly custom that it was years after the decree of 1910 before all abuses were definitely wiped out. These two decrees on "Frequent and Daily Holy Communion" and on the "Communion of Children" were meant primarily for the sanctification of the faithful but we can readily see their bearing on corporate worship.

THE CONFRATERNITY OF CHRISTIAN DOCTRINE

It is quite clear that before souls can be made to appreciate the Holy Eucharist and the importance of worshipping God, not merely as individuals but as a family, obstacles must be surmounted. Accordingly, in his encyclical *Acerbo Nimis* (April 15, 1905) Pope Pius X writes: "It

seems that while we should not overlook other considerations, we are forced to agree with those who hold that the chief cause of the present indifference and, as it were, infirmity of soul, and the serious evils that result from it, is to be found above all *in ignorance of things divine.*" If it is true that we sometimes find souls with a strong faith but with little knowledge of religion, that is not the rule and he continues: "We by no means wish to conclude that a perverse will and unbridled conduct may not be joined with a knowledge of religion. Would to God that facts did not too abundantly prove the contrary! But we do maintain that the will cannot be upright nor the conduct good when the mind is shrouded in the darkness of crass ignorance. A man who walks with open eyes may, indeed, turn aside from the right path, but a blind man is in much more imminent danger of wandering away. Furthermore, there is always some hope for a reform of a perverse conduct so long as the light of faith is not entirely extinguished; but if lack of faith is added to depraved morality because of ignorance, the evil hardly admits of remedy, and the road to ruin lies open." For a priest, then, "there is no duty more grave or obligation more binding" than that of instructing his flock. It was in that letter that the Pope commanded that the Confraternity of Christian Doctrine be established in every parish throughout the world. Strange as it may sound, it is only in recent years that the Confraternity has made great progress and much of the credit should go to Bishop O'Hara of Kansas City, Mo.

Much, very much remains to be done. In the year 1949-50 the Catholic school system had 2,500,000 attending elementary schools, 500,000 in high schools and 250,000 in colleges. A conservative estimate made in 1951 of Catholic young people attending public schools and secular colleges gave these figures: 3,000,000 in public elementary schools, 1,500,000 in public high schools and 300,000 in secular colleges. No matter how well filled our Catholic schools may be, it is still our grave responsibility to save the faith of these young people. That work is the work of the Confraternity and that is Catholic Action in its best form. There is no work that is more godly.

The Confraternity is preeminently the work of the laity "not, of course, according to their own views, but always under the direction and orders of the bishops" (*E Supremi Apostolatus,* Oct. 1903). There is work for everyone in the Confraternity. While attending a Confraternity function in a very small rural parish in Louisiana, there stood on the stage of the parish hall a lady well past middle age who said in French: "I have no education. I can neither read nor write but I wanted to do something for the Confraternity. I have a car and I know

how to drive it so I pick up the children in my neighborhood and bring them to Confraternity classes." What has that to do with corporate worship? It has everything to do with it. Our Divine Savior paid the same price for every soul and as praiseworthy as may be our efforts with privileged groups, we shall be failing in our duty if we do not give to all those under our charge a sense of appreciation for the Sacraments, of Holy Mass, of the unity of the Christian family. That sense of appreciation will come only from the knowledge of the truths of our holy faith. That precisely is the work of the Confraternity in all of its activities in behalf of children and adults. "When the ways of men shall please the Lord, He will convert even His enemies to peace" (Prov. 16:9).

BREVIARY REFORM

Not more directly, but more specifically, concerned with corporate worship, is the reform of the Breviary, a work begun by Pope Pius X. Because of the introduction of many feasts in the Church's calendar, the ferial and Sunday offices were suppressed. The Pope divided the work into that part which required lengthy research, (e.g. historical lessons), a work which was postponed and remains undone even today. Another part of the work consisted in the complete rearrangement of the psalms (*Divino Afflatu,* Nov. 1, 1911). Because of many feasts and even votice Offices, the ferial Office was rarely said. Only 30 of the 150 psalms were recited regularly. The Pope restored the ancient practice of reciting the 150 psalms each week. No psalm occurs twice during the same week with the exception of Psalm 94, the *Invitatorium.* Since that time, Pope Pius XII has introduced the new psalter. While still a student I recall our Scripture professor saying that he had been appointed a committee of one to call on the Holy Father, Pius XI, to discuss the reform of the Breviary. In an interesting audience, the Holy Father brought out the fact that this would be a very slow process. He gave the priest examples of lessons thought at one time to be legendary, but through research these same lessons were found to be quite historical. The professor concluded by saying: "When I went in I thought I was a wise man. When I came out I found out that I wasn't." While relating this incident to a learned scholar, he said: "That is quite correct but it would be much better to recite something which makes sense." The new psalter must have pleased the scholar.

Renewed interest in the recitation of the Breviary by laymen has awakened in the past few years. The new volume in English from St. John's Abbey has helped to create interest in the public prayer of the Church on the part of laymen.

CHURCH MUSIC REFORM

Perhaps some zealous and sincere souls are not altogether without presumption when supporting certain practices with the authority of Pope Pius X. That cannot possibly be said about the music of the Church. Every reference I have seen to active participation of the laity in the worship of Mother Church quotes Pope Pius X. It is noteworthy that in view of the many problems which faced the newly elected Pope, he should have turned so soon to the reform of church music in his *Motu Proprio,* Nov. 22, 1903. In no uncertain terms he says: "Efforts must especially be made to restore the use of the Gregorian chant by the people, so that the faithful may take a more active part in the ecclesiastical offices, as they were wont to do in ancient times."

Plato gives us a definition of music that is sublimely Christian. "It is," he says, "art so ordering sound as to reach the soul, inspiring a love of virtue." And in another passage he says: "It is to serve no idle pleasures that the muses have given us harmony, whose movements accord with those of the soul, but rather to enable us thereby to order the ill-regulated motions of the soul even as rhythm is given to reform our manners." And Dom Mocquereau, O S.B. tells us that "music is not intended to be a mere pastime but an indispensable foundation of civilization and morality, a source of peace and order for the soul, and of health and beauty for the body." It is still true that the songs of a people are an index of the morality of that people. One hesitates to draw conclusions from the most popular programs on the air.

Those versed in the history of church music tell us that the earliest plainsong known to us appears as something perfect in its order. But whatever may have happened before St. Gregory's time, plainsong begins with his reform and the chant of the Church at once entered the golden age which lasted to the end of the eleventh century. Pope Gregory himself taught the chant to Roman boys from his sick bed. "Contemporaneously with the final period during which it flourished, a new approach to music was developed. It was natural that the inventors of harmony should at first build their music upon Gregorian melodies already existent. But as time passed, new melodies were devised and given a place in the sacred services alongside the traditional ones" (Guentner, S.J., *America,* July 11, 1953).

Reforms were attempted from Avignon in 1324 (John XXII) and again at the Council of Trent. If Trent was not directly responsible for the great masterpieces produced in the following decades, it nevertheless had its influence.

To give you an idea of the degeneration of Church music in the 1850's, listen to A. Wilby Pugin, a great and gifted architect of that time: "In lieu of the grand and edifying spectacle of priests and people uniting in one great act of adoration and praise, the service is transferred to a set of hired musicians, frequently heretics and infidels who perform in a gallery, while the congregation is either amused or wearied, and the members of the clergy who are present generally take advantage of these interminable fuges to say their own Office, which has no reference whatever to the great act of sacrifice at which they are ostensibly assisting. Thus the unity of this, the most majestic, the most solemn act of Christian worship, is destroyed, and in many places, it has degenerated into a mere musical entertainment for the audience, and at which they assist with no more devotion, than in a common theatre. . . . Formerly such persons as now constitute the choir were unknown. The service was sung in parochial churches, between the clerks and the devout laymen who assisted them in the chancel, and the people in the body of the church, who responded in unison." It is quite remarkable that the same layman should express himself as follows: "If Gregorian Masses were taught in every school, and inculcated in every Catholic family, our churches would soon present the cheering, the inspiring spectacle of a mass of people united, not only in heart but in voice, in the worship of the Creator; and thus not in modern and unhallowed sounds, but in the very words sung by the angels in heaven when the Redeemer was born; and in words to which the old vaults raised to God centuries ago, have often reechoed with the returning festivals; and in words which, protected by Catholic authority, will descend by tradition, to ages yet unborn. May almighty God in His mercy open the hearts of our rulers to these important truths; may He inspire our ecclesiastics with the spirit of reviving these solemn offices, which alone embody the spirit of the liturgy and set forth the majesty of the divine mysteries." His prayer was answered by Pope Pius X who in his *Motu Proprio* gives us a classical exposition of the role of music in the Catholic Church.

Someone has said that the devil hates Gregorian chant, because it has made such slow progress. Four years after the decree, in a venerable archdiocese of this country, a pastoral letter of seventeen pages was sent to the clergy. The letter stated: "We will make a beginning at once and by systematizing the work of reform in the manner outlined, will avoid any undue haste or confusion. At the end of five years as a maximum, the pastors of the archdiocese will be in a position to comply literally with the *Motu Proprio* of the Holy Father and will be expected to do so" (New Orleans, 1907). Would to God they had! But much

has been done in this country and more is being done. The hope of a complete reform rests to a great extent with you. I say "to a great extent" for Gregorian chant shall regain its supremacy in the liturgy only when it shall so flood the souls of contemporary composers that even modern compositions will share with it those qualities of peace and joy, of tenderness yet tumult, of softness yet repose, that are characteristic of true Catholic devotion.

The *Missa Recitata* is a beginning in the right direction and should help us to soon pass to the congregational singing of the High Mass that already exists in a few places. Thus the faithful will again, in the words of Pope Pius, "take a more active part in the ecclesiastical offices as they were wont to do in ancient times." The new Easter Vigil is another step forward. Much of the credit for what has been done must go to the Liturgical Weeks in other countries and the Liturgical Conference in the United States. These have likewise corrected many of the abuses of our day, abuses that still exist in too many places. We cannot forget what I said in the beginning that great energy and great determination will be required if more progress is to be made.

You, the lay people, must do your part. The Church is not something apart from yourselves. The Church is an organism that grows like a living body. It is built of families, of parishes, of dioceses. The Christian family would have been possible without the Church; but not the Church without the family. The model and prototype of the Christian family existed before the Church—in Nazareth. From families spring parishes, from parishes dioceses, and the sum of the dioceses is the Church. You notice the importance of the family. It does not suffice to receive the Sacraments frequently. That is only part of the program inaugurated by Pope Pius X. He tells us that there must be a suitable preparation and thanksgiving. How many communicants do we see remaining in church after having received our Lord? And are we not perhaps forgetting modest attire?

We need vocations. Ordinarily, they come from disciplined homes. We need a correct understanding and appreciation of the sanctity of marriage. Marriage is no compromise with the world. It is no escape for those who believe they are not called to the perfection of the Christian life. On the contrary, marriage is often the more painful, the more difficult way to an equal height than the immediate way of the state of virginity. It is so often relegated to the margin, to the outer zone of the Christian life. It is almost made into the state of imperfection, into the receptacle of human weakness. Where then will the young people find the courage, the heroic courage to plant marriage and the family

beneath the cross? There are no Christians of the first and second zones. Married folk are not half Christian.

These things were certainly in the mind of Pope Pius X. The clergy must give the impetus and must labor with great energy and with great dedication, but the laity must do its part. The laity must be instructed, articulate and generous; instructed, not merely to take part in a *Missa Recitata* or in congregational singing because one likes that kind of thing, but to take part in them because one is conscious of his position in the Church, of his relationship to his fellowman, to the officiating priest, to God; articulate, not only in answering objections but with a willingness to share the treasures of faith with others; generous, not merely in the matter of contributing towards the support of Church and school, but generous with efforts and time in the work of the priests, directly or indirectly taking care of the instruction of the children not in our Catholic schools.

Then some day in the not too distant future there will arise from the voices of the faithful worshippers in our great cathedrals as in our village chapels "*Habemus ad Dominum*" . . . "we have our hearts lifted to the Lord." That God may hasten that day we pray:

> Blessed Pontiff, faithful servant of thy Lord, humble and sure follower of the Divine Master, in sorrow and in joy, in cares and in anxiety, tried Shepherd of the flock of Christ, turn thy face toward us. . . . Hard are the times in which we live. Stern are the efforts which they demand of us. The Spouse of Christ, once entrusted to thy care, is now beset once more by bitter trials. Her children are threatened by numberless perils, both of soul and body. . . . Do thou, who wert here below a great inspiration and guide to the people of God, intercede for us; help us and all who profess themselves followers of Christ. Amen. (Beatification of Pope Pius X by Pope Pius XII).

DISCUSSION

MSGR. JOSEPH P. MORRISON, Chairman: Thank you very much, Your Excellency, for that eloquent pastoral talk. The response from the audience indicates how well we have received it, and I am sure that Blessed Pius above will intercede for you to give you more blessings, more grace, and more courage to be a great successor of the apostles.

SISTER MARY AQUIN, O.P., Grand Rapids, Mich.: Why do we separate the *Sanctus* and the *Benedictus* in the sung Mass? In the Dialogue Mass they come together before the Consecration as in the Missal. Why do we separate them in the sung Mass and thereby take away from that prayer of offering which follows immediately after the Consecration? If the people are supposed to join with the priest, why shouldn't they be joining in what seems to be the major offering in the Mass?

BISHOP SCHEXNAYDER: That is a good question, Sister, one I have often wondered about myself. There has been a decree on that, so that it is a rule and we are supposed to follow it. It goes back, of course, to the days when musicians began writing Masses that were never-ending, and so that they would not distract from the Consecration a break was made and the *Benedictus* thus came to be sung as we now have it.

FATHER JOGUES ENGELHARDT, Lafayette, Ind.: Again regarding Sister's question. Father Reinhold last night gave us a little historical perspective, showing how the simple doctrine of the liturgy came to be overshadowed by complications. At first we had the very simple Gregorian chant, then came polyphony, and still later music that was operatic in character. The singing of the *Sanctus* took so long that the Church, in order that the priest be not delayed, decided that the *Benedictus* should come after the Consecration. The result was that the Mass continued on, separate almost from the choir.

THIRD DAY

AUGUST 20

ST. BERNARD OF CLAIRVAUX
DIALOGUE MASS

Celebrant
THE RIGHT REVEREND MSGR. EDMUND F. FALICKI
Grand Rapids, Mich.

HOMILY
WHAT ST. BERNARD ASKED OF CHURCH MUSIC

THE VERY REV. MICHAEL DUCEY, O.S.B.
Weston, Vt.

"In the midst of the Church, the Lord opened his mouth: and He filled him with the spirit of wisdom and understanding. It is good to give praise to the Lord: and to sing to Thy Name, O most High" (Eccus. 15:5; Ps. 91:2).

Dearly beloved in Christ: Today's feast sounds an appropriate keynote for our deliberations on this, the final day of National Liturgical Week, 1953.

The 700th anniversary of the great Saint Bernard of Clairvaux, last of the Fathers of the Church, and founder of that famed off-shoot of the parent Benedictine stem, the Order of Citeaux, occurs as we are bringing to a close our deliberations on a subject that was, we may well believe, very close to his heart. As is indicated in the words Mother Church herself has selected, in beginning the Proper of her Mass today, this holy and learned figure among her saints was one specially gifted in the science of divine praise, who was able, filled as he was with "the spirit of wisdom and understanding," to voice this praise as it were continuously, in season and out of season, in accents sweetly and powerfully echoing throughout the length and breadth of Christendom, to edify and instruct and uplift the minds and hearts of God's faithful people.

This appreciation of the renowned and sainted *Doctor Mellifluus,* the "honey-mouthed teacher," is fully confirmed by our knowledge of his extraordinary career, and of his still more extraordinary genius. For, although his endowments of nature and of grace were many and diver-

sified, his biographers[1] agree as to this outstanding characteristic of his personality, which is best described as a kind of poetic enthusiasm, deep and ardent fervor of thought and expression, in all that he did and said. His writings, his sermons, his widely ramifying public service, which had so profound and so purifying an influence upon the society of his day, all strikingly reveal this unique quality, which in its turn well exemplifies the ideal of liturgical sacrifice and praise that has brought us together in this nationally representative assembly. Just as he, in the words of today's Epistle, literally "poured forth the words of his wisdom as showers, and in his prayer, confessed to the Lord and gloried in His covenant"; just as he, in the words of the Gospel, was indeed "a light to this world, shining before all men that they might see, and glorify the Father Who is in heaven," so too would we, gathered as we are in the cause of liturgical revival, contribute each one of us, our own humble share towards a better general understanding of the spirit and intent of Catholic worship, which he so well exemplified.

How to succeed in obtaining this lofty objective has been, of course, the integrating motive of all our meetings and discussions during these momentous days. But St. Bernard's own notable success in achieving it, surely should encourage and instruct us how to proceed. We need only to discover and make copious use of those same sources of enlightenment he so well utilised, we need only to find and adopt the same methods and techniques he applied, in his remarkably fruitful and extensive apostolate, to obtain success in our own much humbler one. We cannot of course, all of us become Benedictine or Cistercian monks or nuns, ordering the daily tenor of our lives around that dynamic focal point of monastic life, the *Opus Dei*, interspersing our work in the world with the chanted Day Hours, hymning the praises of the Most High in the melodious accents of His Bride the Church, seven times each day. But if only a small percentage of us can thus literally emulate Saint Bernard, all of us Christians can, and, indeed, must, learn from him as is so clearly intimated in the recent Encyclical *Doctor Mellifluus*,[2] how to approach divine things, how to organize and direct our spiritual forces in respect to the great Christian sources of divine life and grace, and especially those we include under the heading of liturgical worship, in order that they may furnish their fullest measure of divine light and strength and consolation to our thirsty souls.

So it is in this connection probably, that the special quality of Saint

[1] cf. *Bernard de Clairvaux*, Commission d'Histoire de l'Orde de Citeaux, Editions Alsatia, 1952 (*Passim*).

[2] *Acta Apostolicae Sedis*, June 30, 1953, pp. 369-384.

Bernard's genius is most practically suggestive for ourselves. It was the sweetness and attractiveness of his personality, rather than the brilliance of his intellect, the depth of his erudition, the heroic character of his asceticism, or even the combination of all these, that made him the great saint that he was. But it is this very charm and beauty of soul, flowing into all he said and did, which makes us think of the inherent splendor of the life divine, and which bespeaks a close and intimate familiarity with the heavenly mysteries—those very mysteries we daily confront in the liturgical aspects of our own lives. If Bernard was thus more poet than professor, his preaching was more like a song than a syllogism, surely it was because of his ability thus to share familiarly in the secrets of the Bride herself, as she unceasingly hymns the praises of her Beloved in that matchless outpouring of holy enthusiasm which forms the fabric of our liturgy. And if she in turn must needs express herself with such exalted exuberance, surely it is because of her constant and clear contemplation of that glorious panorama of divine love and mercy we call *redemption*, hidden beneath the solemnity of her ceremonies, the dignified cadences of her chants, the pregnant power of her prayers, her stately processions, her mystic silences.

So today, as we sing with Mother Church in praise of Bernard, and invoke his powerful intercession within the hallowed unity of our Eucharist, there is an appropriate and a timely lesson for us all. Perhaps if our saint were called upon to express it, he would tell us, in characteristically forceful terms, to make *our* share in public worship more truly an expression of its inherent joy and triumph, more literally an outward portrayal of that spirit of Christian hope and gladness with which it is inspired; and at the same time, he would urge us to oppose, with courageous faith and resolution, the tide of inertia and indifference and impatience with the past, which is represented in so many of our mute and apparently uncomprehending congregations assisting at Holy Mass. "*Celebrate* your liturgy," he would doubtless cry with fiery emphasis. "Celebrate it in a manner worthy both of its glad and glorious meaning, and of your own God-given powers of human expression. Sing it, chant it, in the spirit and according to the method prescribed by Mother Church, for only thus will you approximate, as far as in you lies, her own pattern of enraptured appreciation and love and gratitude for the divine mercies therein revealed."

Surely it was this ideal, this emphasis, that the life and teaching of Saint Bernard most strikingly portray. And it is the same ideal, the same emphasis, that have called us here this morning to celebrate the august sacrifice of man's redemption, centering our attention and our

piety first upon the praise and worship it so fitly renders to God's majesty, before we consider it in terms of our own private needs. It is also this ideal, this emphasis, which have for so many glorious centuries distinguished that monastic institute of which St. Bernard was so shining an exemplar, and which today, powerfully propelled by the needs of the times as well as by the encouragement of highest ecclesiastical authority, is enjoying so happy a revival. As one of its least and most unworthy representatives, I hope you will not mind my taking the opportunity here presented of expressing deepest appreciation for the privilege of bringing you this message. My coming here directly from the monastic cloister, as it were, to address your distinguished gathering, would of itself no doubt warrant such an expression, but how much the more when, in addition to these monastic antecedents, I can speak to you as a legitimate representative of this particular cathedral church, this particular family of God in Jesus Christ of the Diocese of Grand Rapids. For it was here in this venerable house of God that the great events of my own supernatural life were experienced: my spiritual re-birth at that baptismal font, my first Holy Communion at this altar-rail; my reception of the sacred priestly anointings in Confirmation and Holy Orders on these very altar steps. So I trust you will pardon the intrusion of this personal note on the part of one who is nearly overwhelmed by the singular honor and privilege of appearing here as a product of this soil and this environment, and yet as a spokesman for the ancient institute of monasticism with all its holy and edifying traditions. These latter, indeed, stem from the dim and distant past, but so too do the great liturgical solemnities of the Church which are the magnet of this our national meeting. Both of them surely bear a message and a meaning for our time that we can ignore and despise only at our grave spiritual peril.

May Saint Bernard of Clairvaux, who so consistently and clearly exemplified them both, along with Benedict and Bede and Anselm and Boniface, and the multitude of other sainted representatives of the monastic orders of women as well as men, may they all bring us their own special blessing today, enabling us more fully to share their lofty ideals, as we now resume, in their august company, together with all the blessed in heaven, our Lord's own supreme sacrifice of praise, offering it with that intention so hallowed in monastic tradition: "That in all things, God may be glorified."[3] Amen.

Amen.

---

[3] *Rule of St. Benedict*, Chapter 67.

MORNING SESSION

AUGUST 20

SECTIONAL MEETINGS

PRIESTS

Chairman

THE REV. NORBERT E. RANDOLPH
Chicago, Ill.

PASTORAL PROGRAM ACCORDING TO PIUS X, BREVIARY REFORM, ETC.

BROTHERS

Honorary Chairman

THE REV. ALPHONSE E. WESTHOFF
Kirkwood, Mo.

Chairman

BROTHER LUKE, F.S.C.
Memphis, Tenn.

RELIGIOUS MEN PRAY WITH THE CHURCH

SISTERS

Honorary Chairman

THE REV. VINCENT J. DELEERS, O. Praem.
West DePere, Wis.

Chairman

SR. M. BERTRAND, C.S.J.
Minneapolis, Minn.

RELIGIOUS WOMEN PRAY WITH THE CHURCH

SEMINARIANS

Chairman

THE RT. REV. MSGR. MARTIN B. HELLRIEGEL
St. Louis, Mo.

PIUS X AND THE PRIESTLY SPIRIT; THE MISSAL AND BREVIARY AS SOURCES OF MEDITATION

LAITY

Chairman
THE RT. REV. MSGR. REYNOLD HILLENBRAND
Hubbard Woods, Ill.

LITURGICAL LIFE IN THE HOME—WHAT CAN WE DO?

AFTERNOON SESSION

AUGUST 20

THE REVEREND ALPHONSE E. WESTHOFF
Kirkwood, Mo.

PIUS X AND THE RESTORATION OF LITURGICAL LIFE

REV. WILLIAM J. LEONARD, S.J.
Newton, Mass.

In the Breviary for July 14 we read that Thomas Aquinas visited Bonaventure one day and found him writing the life of St. Francis. "Well!" he said, "a saint working for a saint!" The story comes to mind as we read one of the encyclicals of Blessed Pius X,[1] written in 1904 to commemorate the thirteenth centenary of the death of St. Gregory the Great. In this document Pius does more than eulogize his predecessor; he is at pains to point out the resemblances between the problems of Gregory and those he himself faced in the beginning of his pontificate. And he goes further: he reminds us of the measures employed by Gregory to restore life to the wounded and ailing Body of Christ, and prescribes similar remedies to secure the health of the Church committed to *his* care. But while he could and did sum up the effects of Gregory's wise and zealous rule, he could not, of course, forsee how deep and lasting would be the results of his own legislation. A historian might legitimately complain that fifty years do not afford a good perspective; nevertheless, as we look back now to those first years of our troubled century, we are able already to see what a definite molding and shaping has been given to our times by the Pope whom his successor, Pius XII, refers to as "this Pope of the twentieth century."[2] It may be that historians enjoying the perspective of thirteen centuries will say of Pius what we now say of Gregory, that he was the maker of his age, that as Gregory brought life to the Middle Ages, so Pius brought life to the new era ushered in by the twentieth century.

Beyond all doubt, Gregory was a bearer of life. To appreciate this we must recall what the situation was when he was elected Pope. Pius X summarizes it for us:

---

[1] *Jucunda Sane*, March 12, 1904.
[2] Beatification Address of Pope Pius XII, June 3, 1951; A.A.S., XLIII, p. 469.

> The disorder in public affairs had reached its climax, ancient civilization had all but disappeared, and barbarism was spreading throughout all the dominions of the crumbling Roman Empire. Italy, abandoned by the emperors of Byzantium, had become as it were the prey of the Lombards, who were still unsettled, and roamed up and down the whole country, laying waste everywhere with fire and sword, and bringing with them desolation and death. This very city (Rome), threatened from without by its enemies, tried from within by the scourges of pestilences, floods, and famine, was reduced to such a miserable plight that it had become a problem how to keep the breath of life in the citizens and in the immense multitudes who flocked to it for refuge. Here were to be found men and women of all conditions, bishops and priests carrying the sacred vessels saved from plunder, monks and innocent spouses of Christ who had sought safety in flight from the swords of the enemy or from the brutal insults of abandoned men. Gregory himself calls the Church of Rome "an old ship woefully shattered, for the waters are entering on all sides, and the joints, beaten by the daily stress of the storm, are growing rotten and heralding shipwreck." [3]

No wonder that the biographers of Gregory find in his writings a strain of melancholy. The time was out of joint, but he did not, like Hamlet, sit lamenting that he was born to set it right. He threw himself, with all his splendid energies and talents, into the work. And the work was essentially that of restoring life to the enfeebled Christian commonwealth. Pius X, in his commemorative encyclical, requires paragraphs to provide a simple listing of the areas in which the shaping influence of Gregory was felt: he stimulated the pastoral solicitude of the bishops, the discipline of the clergy, the observance of the monks, the devotion of the faithful; he preserved and increased the patrimony of the Church and by means of it assisted generously the poor at Rome and throughout the world; he opposed the unjust claims of the emperors and the shameless extortions of their administrators; he tamed the ferocity of the barbarian Lombards and began the labor of their conversion; he quenched the embers of heresy in Italy and Africa, reorganized ecclesiastical life in Gaul, consolidated the victory of the faith in Spain, and saw his missionaries sweep to "precious conquest" in England. [4] Occupied as he was with all these spiritual and temporal projects, with the concerns of emperors, kings, and peasants, with the multifarious external relations of the Church, he gave his time and his magnificent powers of organization to fostering her interior life. He revised and ordered the sacred text of the Mass; many of the prayer-texts still in use today, e.g., the Prefaces of Christmas, Easter, and the Ascension, the Collect for

---

[3] A.A.S., XXXVI, p. 514. Yzermans, p. 22.

[4] Summarized from *Jucunda Sane*, A.S.S., XXXVI, p. 515; Yzermans, p. 22.

Epiphany [5], are from his hand; among scholars there is a growing conviction that the Sacramentary or Mass-book which has borne his name was actually his work. [6] Sacred music, of course, is permanently in his debt; if we do not know precisely the whole nature of his contribution, if he was only the editor and energetic propagator of an already existent chant, still the tradition of the entire Middle Ages ascribes to him a most zealous interest in liturgical singing, manifested not only in his composition of an Antiphonary but also in the practical steps taken by him to perpetuate his work: he fostered a school for singers, endowed it with lands, and set aside two buildings for it. And, according to John the Deacon, his earliest Roman biographer, he found time even to instruct the small boys who were the students in that school. [7]

> In fine (so concludes Pius X), his action was so salutary and so efficacious that the memory of the works wrought by him became deeply impressed on the minds of posterity, especially during the Middle Ages, which breathed, so to say, the atmosphere infused by him, fed on his words, conformed its life and manners according to the example inculcated by him, with the result that Christian social civilization was happily introduced into the world in opposition to the Roman civilization of the preceding centuries, which now passed away forever. . . . The whole medieval period bears what may be called the Gregorian imprint; almost everything it had, indeed, came to it from that Pontiff—the rules of ecclesiastical government, the manifold phases of charity and philanthropy in its social institutions, the principles of the most perfect Christian asceticism and of monastic life, the arrangement of the liturgy and the art of sacred music. [8]

It may seem presumptuous, as I have already suggested, to attempt an estimate of the influence of Pius X when only forty years have passed since the end of his pontificate. But shrewd observers of contemporary trends are already pointing out how much more extensive were his reforms than they first appeared, and that developments now in progress are in reality only logical corollaries of the premises he established, manifesting themselves in orderly sequence as the minds of men are prepared to accept and profit by them. And if this be so, then the ultimate verdict of history will ratify the judgment we have (temerariously, perhaps) set down, that as Gregory brought life to the ages that followed him, so Pius was a bearer of life to our epoch—however long that may finally be considered to have lasted.

---

[5] Cf. *The Mass of the Roman Rite*, J. A. Jungmann, S.J., translated by Francis A. Brunner, C.SS.R., New York, Benziger Brothers, 1951, I, p. 63, n. 17.

[6] Ibid.

[7] *Vita Gregorii*, II, 6; PL. LXXV.

[8] *Jucunda Sane*, A.S.S., XXXVI, pp. 515, 527; Yzermans, pp. 22, 30.

The newly-elected Pope had no illusions in 1903 about the task before him. The encyclical we have been quoting was written before the end of the first year of his pontificate, and in it he says:

> When we look forth from the Vatican we, like Gregory and perhaps even more so than he, have grounds for fear. So many are the storms gathering on every side, so many are the hostile forces massed and advancing against us, and at the same time we are so utterly deprived of all human aid to ward off the former and to help us meet the shock of the latter.[9]

He contrasts Gregory's day with his own:

> In those days the people, although rude, ignorant, and still completely uncivilized, were eager for life, which no one could give them except Christ through the Church. . . . Today the world, though it enjoys a light so full of Christian civilization and in this respect cannot for a moment be compared with the times of Gregory, seems as though it were tired of that life.[10]

He goes on to say that the world, not content with its own loss of Christian life, is seeking to destroy the Church, its source, denying the supernatural order and even the existence of God, and so opening the way to other pernicious errors in public and private morality. And his stand is uncompromising:

> To Christ we must return. At His feet we must prostrate ourselves to hear from His divine mouth the words of eternal life, for He alone can show us the way of regeneration. He alone can teach us the truth. He alone can restore life to us. It is He who said: "I am the way, the truth, and the life."[11]

The eleven-year pontificate, 1903-1914, was consecrated to making Christ, the source of life, more available in the new formulation of canon law and the modernization of the Roman congregations, in the uprooting of the weeds of heresy, in the teaching of Christian doctrine to children and to adults, in the reform of the Church's official prayer, above all in the new discipline of Holy Communion. About all these matters you will have heard in preceding papers; here I am concerned with pointing out, besides the swiftness and decisiveness of the strokes which achieved these results, their relevance to the Christian life, and especially in the field of sacred worship.

Perhaps we cannot say precisely what "life" is. No matter: we are well enough aware when it is present or absent. We know what is meant when a person (or an institution or a cause) is said to be "alive" or "dead" or even "half-dead-and-alive." So it may be that we can

---

[9] *Jucunda Sane*, A.S.S., XXXVI, p. 517; Yzermans, p. 23.

[10] Ibid., A.S.S., XXXVI, p. 519; Yzermans, p. 25.

[11] Ibid. A.S.S., XXXVI, p. 522; Yzermans, p. 27.

transmit any effort to define "liturgical life" with precision, and content ourselves with enumerating those signs by which we decide whether it is present or absent. The Christian is alive "liturgically" when he strives to associate all his activities with the continuing work of Christ in the world—the work which glorifies God and redeems men—and when, to that end, he shares as intelligently and actively as he can in the Mass, the Sacraments and Sacramentals, the feasts and seasons of the year, and the public solemn prayer of the Church. The Christian is dead, from a "liturigcal" point of view, when he has no sense of unity with other Christians in the Mystical Body of Christ, when he does not try to integrate all his actions (even the apparently secular) with the priestly activity of Christ, when he does not understand and takes no appreciably active part in the sacramental life of the Church.

Certain conditions are favorable to life; others impede or prevent it. When Pius X reorganized the methods of teaching doctrine, when he struck down Modernism, when he labored toward the codification of canon law or established the Pontifical Biblical Institute, he was creating or renewing the atmosphere in which "liturgical life" could be vigorous. But when he gave the primacy in sacred music to that form which encourages popular participation, and in the sacred calendar to that cycle which presents the life, death, and resurrection of Christ, and in the discipline of the Sacraments to that norm which makes possible easy access to the Author of life, he was actually fathering "liturgical life" insofar as any human agency can be said to do. This may be illustrated from the survey of the scholarly Father Joseph Jungmann, S.J., who shows how the work of Pius X served to prepare a bridge across "the thousand-year cleft between the Mass-liturgy and the people."

> . . . The decree *On Frequent and even Daily Communion* (marked) a milestone in liturgical history even more important than the decrees of the same Pope which were more directly liturgical. At first glance the decree seemed to have little relation to liturgical affairs. It had indeed in its very first words (*Sacra Tridentina Synodus*) alluded to the wish of the Council of Trent that the faithful receive Communion at Mass not only spiritually but also sacramentally. But for the rest, it had not gone into the connection between Mass and Communion at all, but had restricted itself to setting forth and analyzing the value and the conditions of frequent Communion. If you read through the religious periodicals in the years following the publication of the decree, conning the articles that urged frequent Communion, you will see that at first the liturgical connection hardly played any role at all in their arguments. For generations men had been accustomed to regard Communion as an exercise complete in itself, and everywhere, in town and country, in the convent and in the parish church, Communion was distributed each day,

perhaps, but always before or after Mass. After a few years had passed, however, the realization began to grow that this Communion movement could last only if Communion were fitted into some larger entity and became fully integrated in the organization of Christian life—if it took its rightful and natural place within the Mass.

Here it was, then, that the Communion movement came into contact with the liturgical movement, a decade or so after the appearance of the decree. And the latter kept making these facts plainer and more manifest: the offering to God in the sacrifice is the proper preparation for Holy Communion; the sacrificial meal belongs to the sacrifice, God invites us to it; all the prayers of the Mass lead up to it; and this meal is at the same time the meal of the Christian community. The Eucharist once more appears in a new light. The ancient and more complete symbolism gradually creeps back into Christian consciousness; the simple cult of adoration, already shaken by the decree on Communion, loses its dominance. After another decade these realizations begin to have an effect on parochial life: Communion once more stands in its natural liturgical relationship as a conscious participation in the Holy Sacrifice. From the viewpoint of liturgical history that was a very important step, and it was not the only one.

The liturgical movement, which, especially in its first beginnings was almost entirely a movement promoting the Mass, had come closer to the mystery of the altar also from another angle. When the movement—a closed movement embracing wider circles—suddenly came into being in Belgium only to spread at once into Germany and other countries, it made itself manifest above all by a new way of participating in the celebration of Mass. Growing out of the intellectual movement of the past decade, it had still to overcome many obstacles. The first thing that demanded solution, even if it was not formally expressed, was the question whether the separation between people and celebrating priest, maintained for more than a thousand years, was to be continued. It was certainly continued in law by the prohibition to translate the Mass books. Efforts had been made to shake this prohibition, but even as late as 1857 the prohibition to translate the Ordinary of the Mass was renewed by Pius IX, although, to be sure, its enforcement was no longer seriously urged. However, it was not openly and definitely rescinded until near the end of the century. In the revision of the *Index of Forbidden Books*, issued under Leo XIII in 1897, the prohibition was no longer mentioned. After that the spread of the Roman Missal in the vernacular took on greater and greater proportions.[12]

Father Gerald Ellard, S.J.,[13] adds a further pertinent note by reminding us that the catechism published by Pius' direction for the people of Rome "embodied, as recommended Sunday prayers, what we now

[12] Jungmann-Brunner, op. cit., I, 160.

[13] *A Symposium on the Life and Work of Pope Pius X.* Washington, 1946, p. 179.

term a leaflet missal, the full Ordinary and Canon of the Mass in vernacular translation." And so, returning to Father Jungmann:

> Ever-widening circles of the laity began to read the prayers of the Mass along with the priest. And thus the separation between people and priest was closed in at least one definite point: in their prayer the faithful used the same words as the priest at the altar.[14]

We have, I think, left behind the days when the great contribution of Pius X to the liturgy was thought to be his restoration of Gregorian chant to the place of honor. And it may not be out of place to suggest, if the suggestion still needs making, that full liturgical life will not be resuscitated by music alone. Men live *before* they sing. To quote a modern historian of music,

> All the impressive scholarship that rediscovered for us the great art of the past, the many educational institutions, schools for church music, university chapel choirs devoted exclusively to the best in sacred music, cannot replace conviction, for the problem of church music is the problem of the Church itself. We may give correct and highly artistic performances of the great church art of the past and thereby accomplish a serious cultural deed, but religion is neither retrospective nor archaic, it must be living to inspire a living art.[15]

1941; p. 1008.

The reforms of Pius X were more profound; they reached down to the roots of life. But even in his reform of music, the practical Pope, like Gregory his practical predecessor, laid emphasis on what would quicken and vitalize. The same historian pays him tribute:

> Pius X's reform is comparable only to that attributed rightly or wrongly to Gregory I. Beginning with 1905, the volumes of the *Editio Vaticana* provided the Catholic world with a practical and authoritative edition of the Solesmes corpus of plain chant. What made this edition notable, and the Pope a worthy successor of his great medieval precursor in office, was the practical and artistic decision not to cling to archaeological subtleties,—these were left to the scientific folios of the *Paleographie*—but to select from among the many existing variants of the melodies those which were most traditional, that is, living. . . . The twenty-nine points of the *Motu Proprio* betray the spirit of an ecclesiastic who did not legislate on the administration of church music merely *ex officio* but who made a lifelong study of music as an auxiliary to religion.[16]

Writing about the achievements of Gregory the Great, Pius X rejoices in what God wrought through him, and in the "eternal youth" of the Church which rises in splendid vigor just when her enemies have

---

[14] Jungmann-Brunner, op. cit., p. 160.

[15] Paul Henry Lang, *Music in Western Civilization*, W. W. Norton Co., N. Y.,

[16] Ibid., p. 1009.

proclaimed her dead.[17] Writing about the achievements of Pius X, our reigning Pope speaks of that same Church as "moving forward and winning back what was lost"[18]—a sight which, he says, moves him to "bow the head and bend the knee in admiration and adoration of the divine plan."[19] We who remember Gregory the life-giver after 1350 years contemplate his work as one might contemplate the finished beauty of a long epic poem, its threads of narrative, in plot and sub-plot, woven at last together and the meaning of it shining in a quiet, sunset radiance, the glory of completion. But we view the work of Pius the life-giver with excitement; it still goes on, it shapes us year by year, and "it hath not yet appeared what we shall be." This at least we are able to say, that in Pius He in Whom was life and Who came that we might have life, Whose mercy is from generation to generation, He has visited and wrought the redemption of His people. To Him be glory and empire forever and ever.

DISCUSSION

SISTER MARY BRENDAN, Grand Rapids, Mich.: Father Leonard, will you please explain the difference in the degree of participation when one receives Holy Communion at Mass as against a Mass when one may not, because one can receive Holy Communion only once a day?

FATHER LEONARD: Until such time as we may be permitted to receive Communion every time we go to Mass, there isn't anything we can do about it. Now you are asking if the degree of participation is less in Masses at which one does not receive Communion. That is undeniably the case, but under the circumstances we are deriving merit from the obedience with which we accept the present discipline of the Church.

Somebody said to me recently in class: "Is it so necessary to go to Holy Communion? You can always make a spiritual Communion, can't you?" And I said: "That's like standing outside a restaurant and wishing you had the money to go in and buy something to eat." It isn't by any means an adequate substitute.

SISTER MARY BRENDAN: What is in my mind is that some sisters particularly are very anxious to assist at every Mass possible. Since there is complete participation only in the one Mass at which one receives

---

17 *Jucunda Sane*, A.S.S., XXXVI, p. 517; Yzermans, p. 24.

18 Beatification Address, A.A.S., XLIII, p. 476; Yzermans p. xxvii.

19 Ibid., p. 469; Yzermans, p. xxii.

Communion, is it not sort of overdoing things to try to assist at every possible Mass?

FATHER LEONARD: I wouldn't say it is overdoing it. It is better to go and participate less completely without Communion than not to go at all. Spiritual Communion could be made at the other Masses.

SISTER MARY BRENDAN: I recall St. Thomas saying that sometimes the effects of spiritual Communion may exceed those of sacramental Communion. Would that have some application under the circumstances?

FATHER LEONARD: I suppose it has in the sense that besides the *ex opere operato* or wellnigh automatic effects of the Sacraments, there are those which come to the recipient because of his own personal devotion, his holiness of life, his preparation, etc.—*ex opere operantis,* as the theologians say. Thus a person might, through his ardent desire of receiving Holy Communion when he cannot, receive a great deal of grace.

JERRY MISCHE, Collegeville, Minn.: Since we all participate in the priesthood of Christ by reason of Baptism, would that not be an additional incentive to want to assist in offering the Sacrifice of Christ without necessarily receiving Him at each Mass?

FATHER LEONARD: Yes, I should think so. Any one of us, of course, will admit that it is highly desirable to receive Holy Communion as often as permitted. But can a desire of receiving adequately substitute for actual reception? I don't see how one could hold that.

FATHER JOHN SHEEHY, Grand Rapids, Mich.: I recall St. Thomas saying that the Eucharist is not the most necessary of the Sacraments but that it is the greatest and the most important. He says, too, that you can get the *res,* or the grace, of the Sacrament by desiring the Sacrament. So you can get the fruit of Communion by desiring it although the grace received will hardly be as great as from actual reception.

I have been prompted by someone back here to mention a problem which I personally do not have. Many priests have to get up very early to give Holy Communion to the sisters so that they can make a long thanksgiving after Holy Communion and then go to Holy Mass later to do their spiritual reading and make their meditation.

FATHER LEONARD: I didn't think there were any convents left where that discipline still obtains. I thought that went out with Pius X.

FATHER SHAWN SHEEHAN, Cambridge, Mass.: Is there a question at issue whether one can get just as much grace by spiritual Com-

munion, all other things being equal? In *Mediator Dei* Pius XII quotes the Council of Trent as exhorting the faithful when they attend Mass to communicate not only by spiritual Communion but also by a sacramental one, so that they may obtain more abundant fruit from this Holy Sacrifice. He therefore urges us to receive not only spiritually but also sacramentally, so that we may experience within ourselves the fruits of the redemption in a more efficacious manner.

In the same paragraph he goes on to say that so eager was Benedict XIV for the fulness of sacramental participation that he urged even that the Hosts be consecrated at the same Mass for those who are to receive Holy Communion. So certainly the whole trend of *Mediator Dei* is to give great emphasis to sacramental Communion, while acknowledging that it is very salutary to make a spiritual Communion when we cannot receive sacramentally.

JERRY MISCHE, Collegeville, Minn.: The reason, Father, I brought up the question is that unfortunately some controversy has arisen in some seminaries. Apparently some who are beginning to realize the importance of full participation through Communion are frowning on the practice in some seminaries and convents of having an early Communion Mass—a Low Mass, followed later in the morning by a High Mass at which no one but the celebrant communicates. Hence, they advocate only one community High Mass at which all receive Communion.

FATHER LEONARD: I do think that the desire to participate fully in the one community Mass is a very legitimate and desirable one. It certainly makes for a real festive community celebration.

PIUS XII ENVISIONS THE FUTURE

Rev. Thomas J. Carroll
Boston, Mass.

For three days now, the National Liturgical Conference has been focussing its attention on a great Pope Pius—the Blessed Pope Pius X. You have seen the concern of this holy parish priest for his parish—the universal Church. To all of us, it has been a source of great consolation and inspiration to see again that the things in which we are so vitally interested were brought to life—or at least brought to *new* life—by this Pius, now Blessed of the Church. Of equal satisfaction and consolation has been the realization of the degree to which the program of that Blessed Pius has been carried out.

Now, on this final day of our brief meeting, I come to you with the hope of bringing the mind of this meeting to another great Pius—of focussing your thought on the thought of the living Pius—of attuning your ear to the living voice of Peter—of bringing you from the truth as spoken formerly by a Pius now in heaven to the truth as witnessed now by his successor on earth, the great Pope Pius XII.

It would be a simple thing for me to talk to you of Pius XII and what he says about the sacred liturgy. For no Pope has had more, and more lasting things to say. For that I would need merely to stand here and quote to you from his glorious constitutions, exhortations, and encyclicals on the sacred liturgy.

These things, however, you well know. Nor do they tell us the whole story of this great Pope, or give us completely his vision of the age to come. Rather, it seems to me, the real task is to take the whole Pius XII and attempt to picture him to you—to see the whole picture so that we may see where the sacred liturgy fits into it—to see his statements on the liturgy not as a separated thing, but as a part of a connected and integrated whole. For Pius XII's vision is not a simple vision, and to see his vision of the future, we must see something of his evaluation of the past and the present, in order that we may even come close to seeing what Pius XII sees for the future.

In seeking that picture of Pius XII we lack one advantage—the advantage that history always has—of the view from distant horizons, of the clarity of perspective which only time can bring. Without that advantage, how do we characterize Pope Pius XII?

HOW CHARACTERIZE?

How de we characterize him? Our own age is given to talking in terms of "left" and "right." But we cannot speak of the Sovereign

Pontiff in these terms. Still less can we speak of him as "center"—which gives the notion of a safe position in the middle of a well-worn rut. We can speak of the Pope only in terms of another plane as far as thought is concerned: as if right and left were quarreling on one level, and the voice of Peter were indicating the solutions to their quarreling from a plane above.

But this leaves us in the dangerous position which the twelfth Pius himself corrects:

> (The Church) is not, because of her supra-national character, placed aloft as though suspended in an inaccessible and intangible isolation above the nations; for, just as Christ was in the midst of men, so too His Church, in which He continues to live, is in the midst of the peoples. [1]

No! The voice of the Holy Father may be from another plane, but never away from the midst of his peoples. It is the voice of Christ, speaking from above, but speaking in an incarnational Church. [2]

Is there, then, any single word which we can use which might give us the key to the thinking, the action of Pope Pius XII? We could easily use the word "radical'—but this perfectly good word has been pre-empted by those who have given to it a connotation we might not approve. Certainly the present Holy Father has been radical in the manner in which he has gone to the roots, never hesitating to give a solution which begins at those roots, seeking only the good of the Church, no matter how disturbing it might be to those whose thinking stops at a given time in history.

"Liberal" or "conservative" are terms that might easily be used in reference to this Pontiff—and either word or both could truly characterize his total outlook, if only we could be sure that neither word were taken in its pejorative sense. "Liberal" he is—in a social philosophy which always meets the needs of the day, seeing them in terms of the people of the day. "Conservative"—in the preservation of the best of the past—in the demand for a continuity in the world, a past and a present as well as a future—and conservative in the tremendous balance, the equilibrium which his words bring to the thinking of a confused and distraught world. But never "liberal" in any sense where action outraces principle; and never for a moment "conservative" where that word carries the least overtones of reaction.

---

[1] Christmas Message, 1945.

[2] See Address to Members of Pax Christi Movement, Sept. 20, 1952:—"A supernaturalism that withdraws itself from economic and political needs and duties as if they did not concern the Christian and the Catholic, is something unhealthy, something alien to the thinking of the Church . . ."

"Fearless Pope" would be a characterization on which all could agree from the very days of his opening encyclical:

> In the fulfillment of our duty, we shall not let ourselves be influenced by earthly considerations, nor be held back by mistrust or opposition, by rebuffs or lack of consideration for our words, nor yet by fear of misconceptions or misinterpretations.[3]

Fearless he is with the fearlessness of a prophet. For he is, as successor of Peter, a prophet of our days. The prophet is one who speaks for God—and in this the papal office is the prophetic office of the New Law. "God who spoke to us of old through the prophets, speaks to us now through His One, Holy, Catholic, and Apostolic Church."

It was in that same first encyclical, *Summi Pontificatus,* that the new Pontiff told us what his attitude would be towards witnessing the truth:

> As Vicar (of Christ) . . . We feel We owe no greater debt to Our office and to Our time than to testify to the truth with apostolic firmness—"to give testimony to the truth." This duty necessarily entails the exposition and confutation of errors and human faults; for these must be known before it is possible to tend and to heal them. "You shall know the truth and the truth shall make you free."[4]

"Prophet"—"fearless witness to the truth." These, indeed, would describe Pius XII, but even here we could not begin to have the whole picture.

SUPRA-NATIONAL

"Supra-national Pope" would be a term of great importance in this era which has come to know the "*one world*" concept—and at the same time has known the most bitter and selfish exaggerated nationalism. He himself would surely glory in it—"supra-national Pope," "Pope of a supra-national Church." He would glory in it, no matter what the reaction of some of the ultra-nationalists who find room for their doctrine even in some of our Catholic papers.

Witness his words when he broadened the Sacred College of Cardinals—just that it might be the symbolic representation of the all-nations, all-races character of this supra-national Church: "The Catholic Church," he says, "is supra-national by its very nature—*Sancta Mater Ecclesia*—true Mother of all nations and all peoples . . ."[5]

To Pius XII, this notion of "supra-national" includes more than being unrestricted by limitations of geography. It means, too, that this supra-national Church is not hampered by restrictions of time, not held to a

---

[3] Encyclical, *Summi Pontificatus,* Oct. 20, 1939.

[4] *Ibid.*

[5] Christmas Message, 1945.

given age, nor to any particular culture. And, to this great Pontiff, to be influenced by more cultures is to make progress:

> She lives and grows (the Church) in all countries of the world, and they all contribute to her life and growth. There was a time when ecclesiastical life, in its visible manifestations, flourished especially in the countries of old Europe, from which it flowed like a majestic river to what could then be called the outer limits of the world. Today, it is seen rather as a sharing of life and energy between all the members of the Mystical Body of Christ on earth. [6]

Nor can this supra-national Church "cut herself off, inert in the privacy of her churches." [7] She cannot confine herself "blind and mute in the retirement of the sanctuary." [8] For with Pius XII the incarnational principle is foremost. "The principal meaning of the supra-national character of the Church is to give lasting shape and form to the foundations of human society—above all differences—beyond the limitations of space and time." [9]

OF INDIVIDUAL HUMAN DIGNITY

Surely Pius XII is the supra-national Pope. But even this does not give us everything. We might well turn to call him the "Pope of the dignity of the human person." He is the Pontiff who thus summarizes the type of individual human persons whom the Church should give to the world:

> Men established in their inviolable integrity as images of God—men proud of their personal dignity and of their healthy freedom—men justly jealous of their equality with their fellows in all that touches the most essential bases of man's dignity—men firmly attached to their land and traditions . . . (for) this is what gives to human society its solid foundation, and obtains for it security, equilibrium, equality, normal development in space and time. [10]

He gives to us this rule of life for the Christian (and we well know how he has augmented and strengthened it in a thousand statements): a "first and essential duty of *individual sanctification* and *apostolic activity* for the spread of the Kingdom of God." [11]

In a time when men in widely scattered regions of the world were making the ghastly error of confusing a regimented, coerced, and monolithic order with that tranquility of right order which is peace, Christ's

---

[6] *Ibid.*
[7] Allocution to the College of Cardinals, Feb. 20, 1946.
[8] *Ibid.*
[9] *Ibid.*
[10] *Ibid.*
[11] *Summi Pontificatus.*

newest Vicar gave his strongest condemnations of statism. When mankind seemed bent on following ideas which crush human personality and individual dignity, this Vicar of the Prince of Peace shouted his warnings against totalitarianism, against coercion, against regimentation, against everything which would interfere with the true liberty of the human person and his individual dignity. [12]

And, when the world was seeking a peace at the cessation of World War II, this voice of peace with justice said that any peace "would rest on a tottering and ever-threatening base" if an end were not put to the "arbitrary totalitarianism of the all-powerful state"—"which lowers man to the state of a mere pawn in the game of politics, a cipher in economic calculations." For ". . . state totalitarianism is incompatible with a true and healthy democracy. . . . It constitutes a continual menace of war." [13]

He even gently hints to all of us that we should not confuse forced order in our discipline with right order; and to seminary heads he specifically calls for the "lightening of the system of rigorous controls and restrictions" for maturing future priests, "that they may stand on their own feet and feel responsibility for their actions." [14] (And this is something which we might all keep in mind in our every dealing with those committed to our care.)

He holds strongly to the rights of individual development in the face of mechanistic behaviorism and of every sort of determinism. He is most eloquent in prophetic warning against the depersonalization which forces of our age would tend to impress on their standardized man of the future. [15] The quotations are multiple and impelling when he speaks of the right of property for the individual, [16] the right of a living wage, [17] the right of roots in land and in time.

> (Here is a) . . . disturbing phenomenon of which we are today witnesses. Too often, of the past hardly anything is any longer known, or at most only what is sufficient to guess at its hazy outlines in the accumulation of its ruins. The present is for many only the disordered rush of a torrent which carries men like driftwood on its headlong course to the dark night of a future in which they will lose themselves with the stream that bears them on. It is for the Church to make man conscious of the past, master of the present, and secure in the future. [18]

---

12 *Ibid.*

13 Christmas Message, 1945.

14 Apostolic Exhortation. *Menti Nostrae*, Sept. 23, 1950; See also Apostolic Exhortation to International Congress of Teaching Sisters, Sept. 15, 1951.

15 See especially Christmas Message, 1952; and elsewhere.

16 E.g. Christmas Message, 1942.

17 E.g. Encyclical, *Sertum Laetitiae*, Nov. 1, 1939.

18 Allocution to the College of Cardinals, Feb. 20, 1946.

This is not the Pope of the feature-less, face-less "masses."[19] He is the Pope of individual human dignity, the Pope of the people—of all the millions of individual human persons in the world.

MODERN?

Sometimes we hear this great Pontiff referred to as a "modern" pope. Well certainly he is that, but not in any sense that would tie him merely to our particular age. His thinking holds too much of the element of timelessness for this to be true. If we mean by modern that he is adapted to the needs of the day, then surely it is true of this Pontiff, who by no stretch of the imagination could be thought of as being immobilized by any dead hand of the historical past.

Take these for example: the knifelike speed with which he solved the problem of the essence of Holy Orders, so long troublesome to theologians;[20] the rapidity with which he adopted a change in the psalter rather than await the final perfection which years of scholarship might bring;[21] the encouragement of the people of Italy to take *full* part in political life, final step from the *non expedit* of other days;[22] the tremendous message on the place of women in society, shocking to the minds that were tied to the past;[23] the call to moribund convents that they forsake their constitutions and unite for the good of the Church;[24] the constant encouragement to priests that they take a greater interest in and have a greater knowledge of the problems of our times and their solution;[25] while being conscious of the danger of the "heresy of action"[26]—the directive to sisters that they not be afaraid to modernize their garb, or to ride bicycles if it be for the Church's good;[27] the establishment of the clear position of bishops in the structure of the Mystical

---

19 Christmas Message, 1944.

20 Apostolic Constitution, *Sacramentum Ordinis*, Nov. 31, 1947.

21 Motu Propio, "*In cotidianis precibus*," March 24, 1945.

22 Homily to Parish Priests and Lenten Preachers of Rome, *Una ben intima*, Mar. 10, 1948; Easter Message, 1948; Circular letter of Sacred Consistorial Congregation, May 1, 1945; successive reminders published in 1946, 1947, and 1948 to the Italian Bishops. (See also Address at Beatification of Pius X, June 3, 1951 in which he notes that Pius X started the trend.)

23 Allocution to the Italian Women, Oct. 21, 1945.

24 Apostolic Constitution, *Sponsa Christi*, Jan. 10, 1951. (As a result of this document, and an instruction on its practical application issued by the Sacred Congregation of Religious, a number of smaller convents have united. At this very time (Aug. 1953) abbesses of 20 Capuchin convents are gathering for a meeting in Rome to discuss amalgamation of smaller convents.)

25 *Sertum Laetitiae.*

26 *Menti Nostrae.*

27 Address to International Congress of Teaching Sisters, Sept. 15, 1951; Address to International Congress of Superiors General, Sept. 22, 1952.

Body;[28] with the minor suggestion that the exigencies of our times might be better served by the cropping of their ceremonial robes;[29] the startling recognition of the valuable discoveries of modern psychiatry, commending things which our secondary-source theologians had condemned (while at the same time cutting a fearless path through a jungle growth of error to establish the way of truth);[30] the praise and the directives given to the scientists, to the workers in research, both pure and applied, who seek the truths that may help human progress;[31] the most effective stimulus to Scripture scholars to make use of the most modern methods and the most modern knowledge;[32] the exposition of social work philosophy, which gives to the social workers a strong support for the use of the best in modern social work teaching, while guarding against that depersonalization which is always a danger in mass efforts to care for human needs;[33] and, by no means least, the statement of a philosophy and its practical applications by which he called the seminarians out of the ivory tower.[34]

Yes, Pius XII is a modern Pope, but only if you mean that he has a truly comprehensive view of what he calls the Church's "vital law of continuous adaptation."

> If in particular ages or places, one or another ethnical group or social class has more than others made its influence felt on the Church, this does not mean that she becomes vassal to anyone, or is, so to speak, petrified at some historical moment and debarred from any further development. . . . In her onward course (she) watches without pause or conflict the divinely guided course of times and circumstances. This is the need and the significance of her vital law of continuous adaptation . . .[35]

Pius XII is indeed a modern Pope in the sense that he applies to the thinking and the action of our day the motto which Pius X placed over this century—"to reestablish all things in Christ."

THEOLOGIAN

What then do we call this great Pope? How do we characterize

---

28 Encyclical, *Mystici Corporis*, June 29, 1943.

29 *Motu Proprio*, Dec. 2, 1952.

30 Discourse to International Congress on Histopathology of Nervous System, Sept. 14, 1952. And Address to International Congress of Psychotherapy and Clinical Psychology, April 13, 1953.

31 Discourse to International Congress on Histopathology of Nervous System, Sept. 14, 1952; Encyclical, *Humani Generis*, August 12, 1950; Address to Pontifical Academy of Science, Nov. 22, 1951; Address to World Astronomical Congress, Sept. 7, 1952.

32 Encyclical, *Divino Afflante Spiritu*, Sept. 30, 1943.

33 Christmas Message, 1952.

34 *Menti Nostrae.*

35 Allocution to the College of Cardinals, Feb. 20, 1946.

him? Perhaps it might seem strange to call him a "theological Pope," since every pope is this, but we might use the term to describe the tremendous impetus he has given to theological studies, and particularly to the development of ecclesiology by what he has said in *Mystici Corporis* and *Mediator Dei*—an impetus and an impact well summarized by Father Bluett, the Jesuit theologian from Woodstock College, at the first meeting of the Catholic Theological Society of America. In a fine paper on the "Theological Significance of the Encyclical *Mystici Corporis*," Father Bluett sees its significance as this: "it marks the end of a whole era in the Church's life, the end of an era which has taken six hundred years to run its course." He says that the document "implies a real transformation of that department of theology." [36] And this transformation is something that we are already beginning to see developing in theological writing and teaching.

Beyond this, we see the present Pontiff as a "theological pope" in his great development of the theological and philosophical bases for the needs of the world in our times. [37] And above all, of course, for his definition of the dogma of the Assumption into heaven of the Holy Mother of God. [38]

FAMILY THE TOUCHSTONE

But many of us might prefer to call Pius XII the "family Pope"—and here no one could question us. Surely many speakers might be quoted as upholding the rights of the family, but Pius XII does it with a special urgency: basic unit of society, threatened by regimentation, by depersonalization, by loss of individual dignity, by loss of individual property rights, by forced mass movements of people, by the denial of the rights of labor, by inadequate housing, by lack of room to settle and expand, by the mechanistic philosophies of our times. [39]

The family: one of the two pillars of society, having an educative function which must never by snatched away; a source for the continuity in time which is necessary as a base for human society; revolving on the dignity of the human person; the family, in which the father holds an "episcopal office." [40]

The family is the keystone of society. But to Pius XII it is more:

[36] Proceedings: Foundation Meeting of Catholic Theological Society of America, 1946.

[37] *Summi Pontificatus; Mystici Corporis; Humani Generis.*

[38] Apostolic Constitution, *Munificentissimus Deus*, Nov. 1, 1950.

[39] *Summi Pontificatus;* Address to National Congress of the Family Front, Nov. 26, 1951; Christmas Message, 1952; Allocution to the College of Cardinals, Feb. 20, 1946.

[40] *Summi Pontificatus* (quoting Saint Augustine).

it is the *touchstone* by which the progress of society may be tested. For, the "only measure of progress . . . (in human society) . . . is the progressive creation of ever more ample and better conditions in public life to ensure that the family can envolve as an economic, juridic, moral and religious unit." [41]

HIS FAMILY THE WORLD

But if we call Pope Pius XII the Pope of the family, it is in a broader sense. Even as Blessed Pius X had for his parish the world, so we may say that Pius XII is the Pope, the Father of the family of nations. This we have already touched in the term "supra-national"—but that he is the family father gives to the former term a richness and a fullness it could not otherwise contain.

Again and again in his talks and writings does the notion and the phrasing occur and recur—the *family* of nations, the *family* of races, the *family* of peoples, which constitutes human society.

This Father of the races and Father of the peoples—this Father of the family of nations—opened his pontificate with the clearest and the strongest answer to racism that could be pronounced. When other men of good will were fighting racism from grounds of human feeling, he answered not only from the breadth of his personal love, but he placed his answer on the strong foundation of clear and unmistakable theological principles. He made it clear without shadow what must be the Catholic attitude towards racism of every variety. [42]

It was this encyclical as much as anything else which sent his totalitarian enemies about their whispering campaign that "Pius XII is a Jew"—and would that more of us "spiritual Semites" might be so called because of the overflowing of our Christian love for the Jewish people.

But the Church does not belong more to one than to another—nor can she be swayed more by one than another. And this same Sovereign Pontiff has not been swayed for a moment in his seeking of peace with justice for the Arabs and for all the people of Palestine. [43]

His love for the races—for all the family of races—has been made clear to us as it affects us here in this country of ours. And in his letter to the American hierarchy, *Sertum Laetitiae,* the Holy Father went out of his way to make clear what he called his "special paternal affection, which is certainly inspired of heaven, for the negro people dwelling among you." [44]

---

41 Christmas Message, 1945.

42 *Summi Pontificatus.*

43 Encyclical, *Redemptoris Nostri,* April 15, 1949.

44 *Sertum Laetitiae.*

His love for all the races of the world is apparent to anyone who even skims his messages, or merely glances at his activities. Yet (or we should better say: and therefore), there is no seeking for a monolithic conformity; there is no desire on the part of this Father of the nations, this Father of the family of races, that all should be put into one mold, that we should seek for a standardized man. On the contrary. He deprecates a unity which is "exclusively external and superficial, and by that very fact weak." Rather, he seeks a unity which maintains the different cultures and characteristics of peoples, which can of their very nature enrich the world. [45]

The Holy Father balances his call for the family of nations by pointing out the hierarchy of affections which we must have, and the duty to love our own land and our own nation. [46] Yet if there are any who would seek to distort his words into any excuse for an isolated nationalism, or into any sort of chauvinism, let them but read his message to the members of the Universal Movement for World Federation, when, in giving to them his paternal blessing, he tells them that "nothing is more in line with the traditional doctrine of the Church (than an effective world political organization)—nothing more adapted to her teaching regarding just and unjust war." [47]

To every member of the family of peoples his paternal affection goes out. No pope has more frequently expressed his love for those outside the Church, [48] given more gracious welcome to their sincere feelings and desires, [49] made more clear the love of God for them, [50] or directed the faithful more clearly to cooperate with them in movements for the betterment of human society, [51] and for the much desired restoration of Christian unity. [52] His whole pontificate reflects the pledge of his opening message when he assured all of those outside of the Church that but one thought is in his mind, "to imitate the example of the Good Shepherd in order to bring true happiness to all men." [53]

---

45 Encyclical, *Evangelii Praecones*, June 2, 1951.
46 *Summi Pontificatus.*
47 Address to Members of Universal Movement for World Federation, April 6, 1951.
48 E.g. *Summi Pontificatus; Mystici Corporis.*
49 *Summi Pontificatus.*
50 *Mystici Corporis.* (See also Condemnation of Father Leonard Feeney by Supreme Sacred Congregation of the Holy Office, Aug. 8, 1949.)
51 *Evangelii Praecones.*
52 E.g. Instruction on the Oecumenical Movement, Dec. 20, 1949, of which it has been said, "The whole machinery of the Roman Communion has been put into another gear." See *The Eastern Churches Quarterly*, VIII (1950), 357-364; IX (1951), 28-39.
53 *Summi Pontificatus.* See also his pledge of even "more ardent love" for "some peoples (who), deceived by lies and calumnies, profess open hostility toward us"—Apostolic Letter to All the Peoples of Russia, July 7, 1952.

Father and shepherd, he seeks to protect the whole family, to watch over the whole flock. And to safeguard its unity, he points out one after another danger which could destroy it. Evils which he attacks from other grounds, he attacks again as he points out their danger to the family of nations. He strikes out at the evils of imperialism.[54] He points out for all to see the dangers which statism can bring to the dream of a united world family.[55] He speaks for his wandering peoples in decrying forced emigration;[56] he speaks for the homeless and the crowded in calling for free immigration;[57] he speaks for the brotherhood of nations in calling for free access to the natural riches of the world by all peoples;[58] he speaks for the persecuted against forced repatriation;[59] he speaks for the guiltless and the penitent by crying out against "guilt by association";[60] he speaks for justice when he suggests that those who seek to punish international criminals be sure that they remain free of the same crimes;[61] he speaks for all the laborers of the earth when he reiterates the cry for a living wage;[62] and he speaks for the common man when in the firmest tones he condemns not only communism, but also—let us not forget—unmitigated capitalism.[63]

And this Father of the family of nations gives to us another view—almost another definition—of the Church (a view which some of us might have missed), when he says:

> Considered from the angle of her essential mission of collaborating without rest in the construction of the solid foundations of society, the Church may be called the assembly of those who, under the supernatural influence of grace, in the development of their dignity as sons of God, and in their harmonious development of all human inclinations and energies, build the powerful structure of human relations.[64]

THE CHURCH—FAMILY OF GOD

He is, then, this great Pope Pius XII, the Father of the family of nations. But this we could not begin to understand unless we knew him above all as the Father of the family of God, which is the Church. See how the thoughts blend together (because really the two notions are as one), when, in *Mystici Corporis,* he calls on all of us for a deepened love of the Church:

---

54 Allocution to the College of Cardinals, Feb. 20, 1946.
55 *Summi Pontificatus.*
56 Christmas Message, 1945.
57 Discourse, *La Solennita Delle Pentecoste,* June 1, 1941.
58 Radio Message *Nell' Alba,* Dec. 24, 1941.
59 Christmas Message, 1945.
60 *Ibid.*
61 *Ibid.*
62 E.g. Christmas Message, 1942.
63 E.g. *Menti Nostrae.*

> . . . we should look to Jesus Himself as the perfect model of love for the Church. And first of all, let us imitate the breadth of His love. One only is the Spouse of Christ, the Church—but the love of the Divine Spouse is so vast that it embraces in His Spouse the whole human race *without exception*. Men may be separated by nationality and race, but our Savior poured out His blood to reconcile *all* men to God through the cross, and to bid them *all* unite in one Body. Genuine love of the Church, therefore, is not satisfied with our being within this Body members one of another, mutually careful one for another, rejoicing with him who glories, suffering with him who suffers! We must also recognize as brothers of Christ according to the flesh, destined together with us to eternal salvation, those others who have not yet joined us in the Body of the Church. [65]

He sings the charity of Christ:

> While our heart overflows with the sweetness of the Apostles's teaching, We chant with him: the length, the width, the height, the depth of the charity of Christ—which neither diversity of race or culture, neither the wasteless tracts of ocean, nor wars (be their cause just or unjust) can ever weaken or destroy.

This is the Holy Father whose one aim is that by means of individual sanctification and apostolic activity all men may be brought to a single and burning love for the Church—the *Totus Christus*. [66] This is the Pope who has declared:

> If we would define and describe this true Church of Jesus Christ —which is the One, Holy, Catholic, Apostolic, Roman Church—we shall find no expression more noble, more sublime, or more divine than the phrase which calls it the Mystical Body of Jesus Christ. [67]

This is the Vicar of Christ, who gave us the two most glorious encyclicals, *Mystici Corporis* and *Mediator Dei*. These might almost make us want to give to him a new characterization—the Pope of love. For, between them they say in terms that burn with charity: "Thou shalt love the Lord thy God with thy whole heart, thy whole soul, and thy whole mind" and "Thou shalt love thy neighbor as thyself for the sake of God."

LITURGICAL APOSTOLATE

In these two encyclicals, the voice of Peter was directed to the whole world. The Pope who came to be witness of the truth spoke to all men. And, at the same time, we may say that he turned especially to us. For the Holy Father watched with great care the liturgical apostolate—and in these two encyclicals he turned to all who had been a part of that apostolate with the same balance of judgment which has characterized

64 Allocution to the College of Cardinals, Feb. 20, 1946.
65 *Mystici Corporis*.
66 Allocution to the College of Cardinals, Feb. 20, 1946.
67 *Mystici Corporis*.

his every message. And in his words he again made clear the resolution he had voiced in his first papal message—that his prime duty of bearing witness to the truth would entail the "exposition and confutation of errors and human faults; for [and the phrase tells us so much about this great Pontiff] these must be known before it is possible to tend and to heal them." [68]

Yes, this voice of Peter spoke to us that we might not fall into error in our searching after the truth, or that if we had fallen into error we might quickly be guided to the truth. Now it is all very well for us to note with pride and satisfaction that the National Liturgical Conference (or, if we will the liturgical apostolate in America) was free from the errors named. It is easy to point out that—with all the subjects discussed in these Liturgical Weeks—no single paper has ever had to be withdrawn. [69] Or to note that as the volumes containing the various speeches (made both before and since the papal statements) have come to be reprinted, no single speech has had to be revised or qualified. But it seems that the time for selfjustification and smug complacency is not now.

Instead, this is the time for continued gratitude to God for these two great documents, and for the Holy Father through whom He gave them to us. Call them what we will—the *Magna Charta* or the bible of the liturgical apostolate—they were given to us not for pride, but for humility—not for complacency, but for individual sanctification and for apostolic activity, for the spread of the love of the Church of Christ.

We are old men now in this apostolate—many of us. And in our years we have seen many things. In one decade, we have seen an end to the vocal opposition to the apostolate. We have seen the widespread dawning of the knowledge that the sacred liturgy does not mean rubrics, ceremonies, and arty display. We have seen a tremendous spur given to the younger priests, the sisters, and the seminarians. We have seen the laity awakened by the voice of the Sovereign Pontiff to a thirsting for the participation which he says should be theirs. We have seen the dogmatic theologians coming to the forefront of the movement (and the beginning of the revision of theological textbooks to comprehend it). We have seen the start of a whole new development of ascetical theology—which will still bear individual sanctification foremost in mind, but will make that individual sanctification more clearly the sanctification of the individual member of the Body of Christ.

All this we have seen. And in great part it has been the result of the two great "liturgical encyclicals." But the Holy Father of the family

[68] *Summi Pontificatus.*
[69] *National Liturgical Week*, vols. 1940-1952.

of God has not left these two encyclicals as if they were isolated units in his complete message to the world. They and the thoughts that are in them are reflected in all that he says and does. We can see the love in them reflected even down to the audiences which he has for the rich and the poor, for the priests and the people, for the pilgrim and the wanderer, for the people of every race and tribe and nation, for the people of every walk of life, for those who are united in the Mystical Body and for those whose union is only the broader one that we are children of the same God. His personality, his person, reflect the things which he has said and the things which he then says.

We see the reflection, too, in a special way in his talks to the lenten preachers of Rome (you remember that he called special attention to one of these talks in the early paragraphs of *Mediator Dei*). We see it in his paternal love for priests who have wandered. We see it in his recognition of the need of some kind of arrangements for the "social security" of the clergy, which he notes in *Menti Nostrae*.

Through the whole of *Menti Nostrae* (his letter to the clergy of the whole world, on the development of holiness in priestly life) we see again the reflection of the thoughts of the two great encyclicals. Here he refers back to them; he builds on them; he makes practical application of them for the development of priestly holiness. For now they are already a part of the background of Christian knowledge—a part of the basis for the living of a Christian life.

For Pius XII is the Pope of the sacred liturgy. To him it is not a petrified thing—as the Church is not a petrified thing. It is the public prayer of the family of God. It is not an exclusive thing, but a part—and the foremost part—of the prayer of the Christian. It is not antithetical to private prayer—and any thought that would rule out private prayer, meditation, or contemplation is not papal thought, not Christian thought.

To Pius XII, the sacred liturgy is something for the people even as the Church is for the people. And this is something that all of us must remember—he not only suggests, he insists that their part must be recognized. To this Pope of individual sanctification and apostolic activity, the liturgical movement has ceased to be a "movement." He calls it rather what we have called it today. To him it is an *apostolate*. He brings the sacred liturgy to the people in order that it may bring the people to Christ.

An earlier Pius—the Sainted Pius V—protected the sacred liturgy from hostile hands, and gave to it an historical "fixation," a "setting," a sort of period of "suspended animation," a stage of suspended develop-

ment—so that in the sweeping currents of Reformation and counter-Reformation, it might not suffer deformation.

The Blessed Pius X brought it forth from its place of protection in order that again it might grow as a new age needed. [70]

And now the glorious Pius XII—to whom the Church is for the people, and its sacred liturgy for the people—has suddenly and with amazing rapidity given to it new development.

TREMENDOUS DEVELOPMENT

One after another the moves have been made—from the one we talked of earlier—the giving of a new psalter after centuries of waiting—to the whole new impetus given by *Mystici Corporis, Mediator Dei,* and *Menti Nostrae* and the changes throughout the Church which have reflected them. But especially there were the actions of the Pope himself, which showed his great desire to bring the sacred liturgy to the people, and the people to the sacred liturgy.

You have heard much this week about the restoration of the Sacred Night—the Holy Easter Vigil. I wish that there were time to develop again the meaning of this—the celebration of the central fact of our redemption. I wish that there were time to tell you completely the background of it, so that you might see more clearly the nature of what the Holy Father has done. To tell you how the liturgy professors in the seminaries looked for this in a future day. To tell you of the astonished reaction of some priests ("Rome moves very slowly on such things; we should not discuss these things now")—and the enthusiastic reaction of the people, when at the Boston Liturgical Week Monsignor Hellriegel asked for the prayers of the people that this might come about: the restoration of this central celebration of Christian life to its place of prominence, and to its place of meaning, of comprehensibility, of understanding. [71] Few indeed believed that the Church would do anything about this before another century had passed.

And then, we picked up our morning papers and there was the news, a century before we had dared to hope for it—Pope Pius XII had given to the universal Church the option of a new Easter Vigil. For the good of the Church, and for the sanctification of the individual members who comprise it, the Holy Father had cut through all of the hindrances that might have delayed it.

---

70 Blessed Pius X commissioned and inspired the students of the history of liturgy in his day to build the strongest scientific, historical basis for the liturgical reforms he foresaw. In fatherly private audience he frequently encouraged them to "remove the encrustations and infiltrations" from the sacred liturgy.

71 Cf. *The New Man in Christ* (National Liturgical Week, 1948).

The diocesan papers arrived and gave us further details. Even more had happened than first reported. The Pope had not merely restored the Easter Vigil. He had revivified it. This was not merely the restoring of something old (which we had dreamed for a distant future). It was the giving of something new (which we had not dared to dream).[72]

The emphasis was more than ever on the meaning of redemption and of holy Baptism. There was also an emphasis that for centuries had been unknown—on external participation by the people. There was insistence on the inner meaning of the ceremonies, and on the explanation of this to the people. There was even—and this certainly for the first time in the history of the modern Church—an inclusion of the vernacular in the sacred ceremonies.

The Holy Night. The new Easter Vigil. And the Holy Father is reported to have said that he sees in it the impetus to a new age of spirituality among the people[73]—(once again the aim of individual sanctification and apostolic activity). Surely this is the great Pope of the liturgy.

With unbelievable rapidity, in his short pontificate, he has moved on: to the countries of Europe and of the Orient—gifts of the use of the vernacular which leave American Catholics breathless.[74]

Without warning, this year—almost out of the clear blue sky—came the Holy Father's Epiphany gift to the peoples of the world,[75] the new decree regarding the Eucharistic fast and evening Mass. So quickly did it come that it caught parishes and chanceries unawares. In the United States, the first reaction was that this was chiefly something for Europe —dictated by circumstances of war, or persecution, or uneasy truce.

But the gift was no gift for Europe. It was a gift from the supranational Pope (or, if you prefer, a gift from God *through* the supranational Pope) to all the peoples of the world.

The Epiphany gift is properly thought of not as a relaxing thing—not as the easing of a law. This is only the negative side. The positive side is the true picture of this Epiphany gift—the encouragement of all the people under whatever circumstances, that they will participate in the Eucharistic Banquet, will receive the Food of Angels as often as

72 Decrees of S. Congr. of Rites: *Dominicae Resurrectionis Vigiliam*, Feb. 9, 1951; *Instaurata Vigilia*, Jan. 11, 1952.

73 Pius XII quoted by Father Schmidt: "I am sure that the Easter Vigil will be the foundation of a spiritual revival in the Church." *The Easter Vigil* (National Liturgical Week, 1952), p. 55.

74 See article, *Lingua Latina*, by Rev. J. M. Hanssens, S.J. in *Enciclopedia Cattolica;* historical portion of same article translated in *Worship*, Vol. XXVII, 391-395.

75 Apostolic Constitution, *Christus Dominus*, Jan. 6, 1953.

possible. And again the purpose is individual sanctification and apostolic activity, through which the work of this great Pius will surely count greatly towards the spreading of the kingdom of God.

A part of this gift, of which we have hardly as yet even begun to take advantage, is the privilege of evening Mass so that every opportunity will be offered for the Mass to be the Mass of all the people.

Part of—and incidental to—the whole gift was the re-evaluation of what must be or may be done by the priest who unwittingly has broken his fast before saying a second Mass by taking the ablutions at the first Mass. This may be of little interest or importance to the people generally, but certainly it is of importance to priests who binate; and it is another indication of the nature of the pontificate of this great Pius. For years, the rules were very strict about this matter. And priests almost universally (or at least we speak for the priests of the United States) felt that the rules expressed the letter and not the spirit of the law. No hope was given by the majority of canon lawyers, however, until Pius XII, with one stroke, and as a part of the Epiphany gift, placed the matter on the basis of common sense (and that the liturgy is for the people).

VISION OF THE FUTURE

Here is Pius XII. And this can be but a meagre picture of the years since 1939. Here is Pius XII and those years—now history. We know in part the past and the present. What of the future? What lies ahead? For the sacred liturgy? For the Church?

Who can say? Who can tell us what is Pius XII's vision of the future? We will not even try—except to say that surely it is not of something petrified, either in any distant past, or in this present age which will soon be past. Rather, it will be of something living, something that is suited to the new age that is to come, according to the Church's "vital law of continuous adaptation."

What lies ahead for the sacred liturgy? For the Church? This we cannot begin to answer—because we do not know what lies ahead for the world. But this we can say—that if the new world would itself be hardly recognizable to us on our return, then much of the Church, and much of the sacred liturgy would also be completely new.

For the Church, as we know from Pope Pius XII, is "ever bent intently over man, watching his every heartbeat, knowing his rich qualities, and alive to his every aspiration." [76] Nor can she ever depart from her "vital law of continuous adaptation."

---

76 Allocution to the College of Cardinals, Feb. 20, 1946.

What lies ahead? That remains in the infinite knowledge of the Holy Spirit. May He—and for this we, one and all, ask the intercession of Blessed Pius X—may He spare us this Sovereign Pontiff. May He spare us this Holy Father. May He spare to us, and protect for us, this great Father of the family of nations, this Father of the holy family of God—the great—the tremendous—Pope Pius XII.

Evening Session

AUGUST 20

The Right Reverend Msgr. Edmund F. Falicki
Grand Rapids, Mich.

FAREWELL ADDRESS

The Most Reverend Francis J. Haas, D.D.
Bishop of Grand Rapids, Mich.

I assure you that I am very happy to be able to make it up this one step tonight. I hope it won't be so long until I can crawl up the rest of them; and that is due to the prayers of the people, the Masses, the invocations of almighty God for your bishop, and not least of all to the doctors, the nurses and the sisters in the hospital who took such good care of me. I thank you. As a matter of fact, in one parish alone, I am told that nine different persons came to offer High Masses for the recovery of the bishop. I thank you, and this is the first public opportunity I have to say thanks to you. But that is not what we are here for tonight. One bishop comes, another bishop goes. Another one goes and another one comes.

We are here tonight to close this admirable fourteenth Liturgical Week with the sublime act of our holy faith, the celebration of Holy Mass. We are deeply grateful in the first place to our beloved brother, Bishop Albers of Lansing, who has taken the trouble to come here tonight in the absence of Bishop Mulloy to celebrate the Mass. Bishop Mulloy, because of injuries from a fall, was unable to be with us this week, but he did send his paper which you heard on Tuesday morning.

The purpose of the Liturgical Conference is clear to all. We Catholics are not funny people in the sense that we do things in a funny way. We do things in a human way. We use signs and signals to convey our meaning. I used the comparison the other night at your first session of what a football team does. It calls signals—29, 39, 49, or 26, 27, 28, depending on where the ball is going—for the protection primarily of the team that is using the signals. But that's not exactly the way we use signals. We want, in the first place, to know what the signals mean; and we are not stingy, we want everyone else to know them. That is why our sessions this week were carried on in the most public way, inviting all to come in to hear our signals—our liturgy. When you see

a beautiful painted glass window from the fourteenth or sixteenth century, it vividly conveys something to you; but the signals, the signs, the symbolism of the Mass are not so vivid, so that we have to have an explanation of what they mean. That is what we are here about—to understand the symbolism, the signs of the Church.

Tonight we are closing this Liturgical Week with the sign of signs, the Holy Sacrifice of the Mass. You Catholics know that the Mass is essentially a sign: bread is taken, wine is taken, offered to almighty God, but with this important difference, that to us Catholics the bread becomes the Body of our Lord Jesus Christ and the wine becomes His Precious Blood—an act of mystery, an act of faith—but there it is. That it is with which we are concluding our Liturgical Week tonight—an evening Mass made possible because of the concessions recently granted by our Holy Father, Pope Pius XII.

There isn't anything that I can add to what you have been hearing during these days. I certainly am glad to be with you tonight, doubly glad, and I repeat my thanks to you for your prayers. One little boy—it was a boy's hand—wrote in: "Dear Bishop Haas . . . from a friend." The poor child couldn't even spell the word friend, but his heart was right. That's the kind of greetings and good wishes and salutations I have received during the last couple months. I assure you I am very grateful to all of you.

We thank the priests and the sisters who have come from distant places—the priests especially to lay before us the meaning of the beautiful liturgy of the Church, to make us understand it, so that we might better grasp the terrible mysteries that lie behind the teachings of our holy faith. I hesitate to mention even the one or the other for the reason that there are so many that have come. I understand that there were something like 150 there for dinner tonight. They have come to us, and we are all so deeply grateful to them, as well as to the sisters and the laity who have poured out. I was at the meetings on Monday and Tuesday night, both with 900 people present—a splendid manifestation of faith.

And our local committee. I'll just have to stop with one name, Father McKenna, who has worked so hard to make this Liturgical Week a success. Of course, we are getting congress-minded here in Grand Rapids. We expected a turn-out like this tonight, because we have filled this auditorium on many previous occasions.

That is all I have to say. God bless you, and keep you always hungering for a better understanding of the great mysteries of our holy faith.

MONSIGNOR EDMUND FALICKI: The Most Reverend Bishop has just now given beautiful expression to his gratitude and ours, and of his diocese. We have learned much about prayer-life from the competent speakers who taught us during this week. Those of us who had the privilege of attending the various sessions and liturgical functions shall pray with Christ as we never prayed before. May God bless these, our apostolic benefactors.

However, when these self-sacrificing teachers leave us, there remains a tremendous burden for us to carry here in Grand Rapids. There are over 100,000 people in our diocese who had not the experience which was ours, people who walk in the reflected light of the truths enunciated and expounded during our Liturgical Week. We must reach them through the means of our Diocesan Congress in October at least. So it is the wish of His Excellency that the Sixth Diocesan Congress take up again the ideas of this Liturgical Week and repeat them to all the thousands who were not with us during these hallowed days of August. With the help of the Board of Directors of the Liturgical Conference and the speakers whom they will send us, we shall in the various sessions point out again how the Christ-life is the leaven of every phase of society, and especially of the family. During the coming Congress we shall build our sessions around the theme "The Family in Christ." We shall trace the influence of Christ, and of our life with Him and in Him and through Him, in all the activities of men and society, namely, the Church, the family, the school, vocations, work, rural life, government, international life. You guests from outside the diocese are invited to be with us again to assist us to build up again the fine spirit which prevailed during this Liturgical Week.

It is now my privilege to introduce to you Father Benedict Ehmann of Watkins Glen, N. Y.

THE INEVITABILITY OF EVENING MASS

Rev. Benedict Ehmann
Watkins Glen, N. Y.

Fifty years ago this August, on the fourth day of the month, there was elected to the Chair of Peter in Rome the great and humble man who was to take the name of Pius X. Thirty-nine years ago this August, on the twentieth day of the month, he died, bringing to a close one of the greatest pontificates in the long history of the Church. We are gathered here on this night to celebrate, in prayer and in the Holy Sacrifice of the Mass, with thanksgiving to God, the memory of this remarkable man and his accomplishment. From all parts of our country, as well as from Canada, priests, religious and layfolk, have gathered here in your city of Grand Rapids to discuss and assess that accomplishment, and for the last three days there have been meetings and conferences, all focussing on that ample theme. Here now tonight, with our minds and hearts full of the glorious subject, and in union with so many of our fellow-members of Christ's Mystical Body in the diocese of Grand Rapids, it is "meet and just, right and available unto salvation . . . to give thanks," to offer the Eucharist, unto God our Father, through Jesus Christ our Lord, because He raised up such a strong horn of salvation for this our twentieth century, and has graced him with the honors of the beatified.

With the special permission and gracious cooperation of our Apostolic Delegate, Archbishop Cicognani, we are able to employ for this occasion the new Mass of Blessed Pius X, this being the first time it has been so authorized here in America. In all our discussions about the achievement of Pius X, we must never overlook the fact that his greatest achievement was his holiness, and that it was this above all, more than any genius or power of his own, which gave and still gives strength and stability to his influence upon our time. He deserves many titles—Pope of the Eucharist, Pope of the liturgy, Pope of the little children, Pope of the catechism—but he stands out greatest of all as Blessed. Thanksgiving then, and Eucharistic joy, be in our hearts as we celebrate here around the altar of God the new Mass of Blessed Pius X.

It will surely be remarked and marvelled at that we are doing this in the evening, and not in the morning. And indeed it must seem extraordinary, perhaps even strange. Most of us are such conservative creatures, bound by habit and routine, that any disturbance of our accustomed ways is bound to meet with some misunderstanding and resistance.

We tend to judge the matter emotionally or sentimentally, instead of reasonably, and to form a prejudice against it. Thus it often happens that good and necessary changes, even those proposed and sanctioned by the highest lawful authority, are strangled and blocked, and robbed of much of their good.

On the feast of the Epiphany last January, our present Holy Father published an apostolic constitution which authorized some changes in the discipline of the fast for Holy Communion, and allowed the celebration of evening Mass within certain prescribed limits. It was a move prompted by his love of the faithful and his recognition of the radical changes in modern living. "The times in which we live," he says, "and their peculiar conditions have brought many modifications in the habits of society and in the activities of common life. Out of these there may arise serious difficulties which could keep men from partaking of the divine mysteries if the law of the Eucharistic fast is to be observed in the way in which it had to be observed up to the present time."

It is the twelfth Pius who says these words, but the Spirit that inspires them is the same as the Spirit who animated the great heart of Pius X fifty years ago, whose resolve it was "to restore all things in Christ," and to do so by bringing men back to the Eucharistic fountains of the Savior. At that time the barriers that held Catholic folk away from intimate participation in the Holy Eucharist were different. Jansenism had left its unlovely mark on the mentality of Catholics, and had made the Eucharist almost untouchable for fear of presumption and sacrilege. The Renaissance developments in music had turned the Mass into a kind of concert in which the people were reduced to the role of passive auditors, instead of being, what they are supposed to be, intimate participants.

But now, thanks to Pius X, the timid and frigid Jansenism of that earlier outlook has melted under the influence of his decrees on early and frequent Communion; and, by his famous *Motu Proprio* on church music, provision is made whereby the people may once again be given their active voice in the celebration of the Mass, which is according to him the "primary and indispensable source of the true Christian spirit." Throughout these last fifty years there has been a remarkable restoration of Catholic life, centered around and emanating from the Eucharist. There has not probably been any century since the Middle Ages, and perhaps even earlier, so Eucharistic as ours.

It is worth recording here how our present Holy Father bears witness to this remarkable Eucharistic development of our time. In the apostolic constitution of last January 6 he says that

> We are most effectively consoled . . . when We see that devotion to the Blessed Sacrament of the Altar is increasing day by day, not only in the souls of the faithful, but also in what has to do with the splendor of the divine worship, as has often been made evident in public popular demonstrations. The careful directions of sovereign pontiffs have doubtless contributed a great deal to this effect, and especially that of the Blessed Pius X who, summoning all to renew the primitive custom of the Church, urged them to receive the Bread of Angels very frequently, even daily if possible. Inviting the little ones to this heavenly food, he wisely decreed that the precept of Confession and Holy Communion has reference to every one of those who have reached the use of reason. . . . The faithful responding generously and willingly to these directions of the sovereign pontiffs, have approached ever more frequently to the Sacred Table. May this hunger for the heavenly Bread and the thirst for the sacred Blood burn in all men of every age and of every walk of life.

The barriers which confronted and impeded the Eucharistic life of the Church when Pius X became Pope may be described with some accuracy as internal ones—arising, that is, from certain conditions and attitudes inside the Catholic sphere. But today's barriers are more external, resulting from the conditions and stresses of the times. If the Eucharistic renewal of the world is not to be halted, it is necessary to recognize these conditions and to make due provision as far as possible. That is exactly what Pope Pius XII has done, and his action is in lineal descent from the great Eucharistic decrees of Blessed Pius X.

Let me call one of these modern barriers the industrial time-clock. Time, of course, has always been time, whether now, or fifty years ago, or fifty centuries ago. But events and people have a way of changing in time. It is an observable fact, many times proven, that seasons and days and hours which were once favorable for certain actions and projects, turn out with the passing of the years to be unfavorable. It may be a highly debatable point whether the morning hours were ever a perfectly satisfactory time suitable for all classes and conditions of men to assist at Holy Mass. But if they were ever reasonably suitable for the majority, they do not seem to be entirely so now. The machine age in which we are living has changed Sunday into a laboring day, has turned night into day and day into night, takes no account of holydays and special feasts, and arranges its working hours with no regard for canon law. As a result, countless thousands of Catholics are kept from Sunday Mass, and countless more from weekday Mass. If the Mass is to become accessible and available to the great masses of our working people, then provision has to be made authorizing its celebration during those hours

of the day when people are more free and can call their time their own—the late afternoon and the evening.

Our Holy Father has noted all this and acted on it, though not suddenly and abruptly, but after some twenty-five years of local and tentative concessions which might have been construed at the time by wise observers as straws in the pentecostal wind of our twentieth century. In 1941 during the bitter days of the war, the German bishops were allowed to authorize evening Mass on Sundays and week-days, as need dictated. In 1942 the Pope granted Cardinal Spellman's request that all the American armed forces should be allowed an afternoon Mass, on Sundays for those hindered from attending in the morning, and on week-days without restriction. Cardinal Suhard received for France a similar privilege in favor of its war prisoners, and also for the famous priest-workers and their flocks. In 1946 Cardinal de Gouveia received the Pope's permission to have Mass on Sunday afternoon in Portuguese East Africa, the reason being "because many native servants are not allowed out on Sunday mornings." In 1947 in Belgium, in 1948 in Poland, similar grants were given in favor of the workers.

Let these instances suffice, though there are quite a few others. The pattern is uniform. If soldiers cannot have Mass in the morning, give it to them in the evening. If servants and workers cannot get to Sunday morning Mass, let them have it in the evening. "It is the Mass that matters," and not that it has to be in the morning. It may have been the urgency of wartime conditions which precipitated many of these grants of evening Mass, but we need not suppose that they did any more than accelerate what has been long a-growing. An American army chaplain wrote in 1946, shortly after the war:

> I have hoped for a long time that such a great blessing (evening Mass) might be carried over into civilian life after the war, for the benefit of our civilians, who have to knock about in our workaday world trying to make a living. We all know how our novena services have been crowded, especially in our large cities, for years past. Our people are hungry for the consolations of their faith, and what comparison is there between a novena and the Mass. What valid reason can be adduced, in this day and age, for not having evening Masses for the benefit of those who cannot make morning Masses? The privilege was extended to the men in the service, because of their special needs. Do the needs of the men cease when they return to civilian life? [1]

And now at last, just eight months ago, this fervent hope and plea were answered by the Holy Father, not with scattered and local con-

[1] Ellard, *The Mass of the Future*, p. 337.

cessions, but for the entire Church. In the apostolic constitution of January 6, 1953, the Pope lays down the following provision:

> If the circumstance calls for it as necessary, We grant to the local Ordinaries the right to permit the celebration of Mass in the evening . . . but in such wise that the Mass shall not begin before four o'clock in the afternoon, on holy days of obligation still observed, on those which formerly were observed, on the first Friday of every month, and also on those days on which solemn celebrations are held with a large attendance, and also, in addition to those days, on one day a week; with the requirement that the priest observe a fast of three hours from solid food and alcoholic beverages, and of one hour from non-alcoholic beverages. At these Masses the faithful may approach the Holy Table, observing the same rule as regards the Eucharistic fast, the presumption of Canon 857 remaining in force.[2]

This last reference to Canon 857 of the law of the Church is simply a specification that the ordinance will still be in force whereby the faithful may receive Holy Communion only once on the same day. A person therefore who goes to Communion in the morning would not be allowed to receive again in the evening.

Such then is the new decree concerning evening Mass, and it abolishes "all other privileges and faculties, in whatever way they may have been granted by the Holy See . . ., so that all may everywhere properly and equally observe this legislation."

First it is to be noted that the new grant of evening Mass is placed under the control of the local Ordinaries: without their permission, no priest anywhere may schedule an evening Mass. The next condition states that evening Mass may not be offered before four o'clock. Furthermore, the concession is limited to certain days and occasions specifically set down, as follows:

1. *Holy days of obligation still observed.* Concerning these the accompanying instruction of the Holy Office states that the list given in Canon 1247, No. 1, of canon law is to be the norm: all Sundays, the feasts of Christmas, the Circumcision of our Lord, Epiphany, the Ascension, Corpus Christi, the Immaculate Conception of Mary, the Assumption, St. Joseph, SS. Peter and Paul, and All Saints. The total of these is sixty-two.
2. *Holy days which formerly were observed.* The same instruction of the Holy Office directs that the list given on December 28, 1919, by the Sacred Congregation of the Council is to be consulted for this. It names the following days: the Monday and Tuesday after Easter, the Monday and Tuesday after Pentecost; the Feast of the Finding

[2] *Christus Dominus*, No. 6.

of the Holy Cross, May 3; the Nativity of the Blessed Virgin Mary, September 8; the Annunciation, March 25; the Purification, February 2; the Dedication of St. Michael, September 29; the Nativity of St. John the Baptist, June 24; all the feasts of the apostles; St. Stephen, December 26; the Holy Innocents, December 28; St. Sylvester, December 31; St. Lawrence, August 10; St. Ann, July 26; the feast of the national patron; and the feast of the local patron. These make a total of twenty-six.

3. *The first Friday of the month.* This makes an additional twelve per year.
4. *Days on which solemn celebrations are held with large attendance.* This designates such events as rallies, congresses and conventions (like this one which brings us together here).
5. *In addition to these days, on one day a week.* Wherever permitted by the bishop, this would add another 52 days each year. Pending further statements by the Holy Father or commentaries by the experts, we can only surmise the purpose of this extra grant as being the ardent desire of His Holiness to broaden to way to the Holy Eucharist as much as may be prudently done for the present. Perhaps it is not being rash to construe this one-day-a-week-extra allowance of evening Mass as a portent of still more extensions in the future, after the present changes have been tried and found acceptable and "profitable unto salvation."

Observation in many quarters has revealed that our Catholic people are far from unfriendly toward the idea of evening Mass. The only stumbling block to their acceptance of it would have arisen from the requirement of the Eucharistic fast. But since this too has been modified to meet the situation, their welcome to the evening Mass has been spontaneous and eager. Typical of the many expressions of enthusiasm is the instance of a downtown parish in one of our largest eastern cities, described in a letter from one of the priests of the parish staff:

> Evening Mass solves so many problems confronting the layman of our day that we priests of St. John's would be happy to schedule several Masses *every* evening and not merely on the Fridays of Lent and first Fridays to which our permission is restricted. The modern workday follows several patterns conflicting with the traditional "Mass-in-the-morning" pattern. Our conviction is that countless laymen are prevented from daily Communion and from the observance of first Friday by conditions counteracted by evening Mass. The reaction here has been as saddening as it has been inspiring. How does a father of a family feel when he sees his children nourishing themselves eagerly, once he makes a switch in the domestic routine? Delighted that his worries about their health are

over: disgusted with himself because he didn't think of switching long ago. When we find it necessary to have two Masses and see hundreds receiving at 6 p.m., we reproach ourselves for not suggesting to our superiors something like this years ago.

Not the least important aspect of evening Mass is the fact that there is no great need to meet a deadline. As a consequence, I have been reading the Mass in English as one of our staff celebrates. He accommodates his pace to my comments and explanations. What with all this, a fifteen minute sermon on Mass beforehand and at least forty-five minutes for the Sacrifice, nobody has objected about length of service. At five o'clock, the church is jammed. Nobody leaves until the prayers after Mass have been said, as far as I could see.

Another thrilling result of this evening Mass has been the readiness of the people to procure and use English missals. Our pamphlet room sold more than 990 lenten missals the day I announced that we would read from the Stedman product each Friday afternoon. People are still pushing our sale of this item above usual levels. This has been directly traceable to the explanation during Mass, but such an explanation would be impossible in the morning and may therefore be credited to the evening Mass.

To this point, then, has the great Eucharistic drama of the twentieth century brought us. One by one, by slow and sometimes painful degrees, the barriers to the Church's Eucharistic life are being removed, with the great pontiffs from Pius X to Pius XII as the architects and overseers of the holy work. While the outer shell of our century was being blown apart by monstrous wars and revolutions, by bloody purges and the frightful atrocities of concentration camps, the spiritual City of God was being reinforced, and its lines of supply strengthened and extended. While the foundations of national and economic solidarity are being threatened with a fierceness and on a scale unparalleled in human history, the solidarity of the Church is being vastly augmented, both in the realities of a deeper liturgical life, and in the awareness of the basic meaning of the Church as the Mystical Body of Christ. Even as current events plunge us forward with nauseating speed along ominous and inhuman tangents, the Eucharistic springtime fostered so graciously by Blessed Pius X has turned into summer under the paternal hand of Pius XII.

We who are gathered here tonight, the beneficiaries of this remarkable Eucharistic bounty, should now turn our thoughts toward the Mass which will begin immediately. Whether in the morning or in the evening, it is "always and everywhere" the same Sacrifice of our Holy Redeemer, and we are to bring to it the best that we have. In the morning, it will be our anticipation of and dedication to the tasks and

labors of the day. In the evening, as here and now, it can be the consummation and the consecration of the day's accomplishment, along with the hours and energies we expended upon it.

But while each individual has his personal and unique gift of self to place upon the altar in union with the sacrificial giving of the Lord Jesus, the entire assembly, taken as one, has its own corporate gift to offer as well. That gift, if I may presume to define it here as your spokesman, will be cordial thanksgiving to God for the Eucharistic renewal of the Church within the last fifty years, and for the immense wisdom and long-range foresight of the great popes who have fostered it, but most especially for the gentle but fearless pioneer, the beloved Pius X, whose holiness has been for it as the nourishing rain and the engendering sunlight. May this be our unifying and animating spirit, as with one voice and one heart we celebrate this evening Mass—the Mass of Blessed Pius X—to the praise and glory of Almighty God, who lives and reigns forever and ever. Amen.

PONTIFICAL MASS

Celebrant

THE MOST REVEREND JOSEPH H. ALBERS, D.D.
Bishop of Lansing, Mich.

HOMILY

RT. REV. MSGR. MARTIN B. HELLRIEGEL
St. Louis, Mo.

May the honey-flowing Doctor, Saint Bernard, the eighth centenary of whose death the Christian world is gratefully celebrating on this day, permit me to use part of his Vesper hymn *Iste Confessor,* as text for tonight's homily:

> "This is the Confessor of the Lord whose triumph
> Now all the faithful celebrate with gladness,
> Erst on this feastday merited to enter
> Into his glory.
>
> PIOUS and prudent, modest in behavior,
> Peaceful and sober, chaste was he, and lowly
> While the life's vigor, coursing through his members,
> Quickened his being."

Most Reverend Father, carrier of tonight's divine mysteries, Your Excellencies, beloved members of the Lord!

On this twentieth day of August, 1914, thirty-nine years ago, eighteen days after the powers of darkness and hate cast the world into the first World War slaughter, the noble soul of Pius X *migravit ad coelestia,* ascended to the eternal Highpriest.

Towards the end of July 1903, with a return ticket in his pocket, Cardinal Joseph Melchior Sarto left his beautiful Venice for the conclave, neither desiring nor expecting to be placed by divine Providence in the chair of Peter. When the lot fell upon him he began to protest with tears on his cheeks, until he could protest no longer. In profound humility he accepted the highest honor on this earth. It was August 4, 1903. God be praised for that day!

"*Si diligis me, Simon Petre,*" if thou lovest Me, Peter. . . . Pius, "feed My lambs, feed My sheep" (Introit). And Pius said in the words of Peter: "Lord, Thou knowest all things. Thou knowest that I love

Thee." In the name of his beloved Christ, in the name of the Supreme Shepherd, Pius began his pontificate . . . "*instaurare omnia in Christo,* to incorporate all things in Christ" . . . into the immortal Christ seated in majesty at the right hand of the Father, into that glorious Lord who daily steps from His eternity into our time, to pour out His life for His sheep. "I am come that they have life and have it in abundance."

During the past days we have heard, here in this fair city of Grand Rapids, the wonderful things that God has wrought through His servant Pius. *Quia mirabilia fecit!* Pius took the liturgy and "moved" it towards the faithful, and spent himself to "move" the faithful towards the liturgy . . . towards the divine Sacrifice, towards the glorious Sacraments, towards the sublime Sacramentals, towards the grace-laden church year. The world experienced the birth of a "liturgical movement," a new understanding of the sacramental streams, streams full of life and imparting life, streams flowing from the opened side of the Crucified through the ages, from generation to generation, into men of good will.

Fifty years it will be on November 22, that Pius wrote these memorable words: "The active participation in the sacred mysteries and solemn prayer of the Church is the *primary* and *indispensable* source of the true Christian spirit," that is, the spirit of Jesus Christ. Thirty-nine years ago today the bells throughout Christendom tolled the death—I should say the glorious ascent—of Blessed Pius. How well we elders remember that twentieth day of August, 1914, when a beloved Father left his children!

Today, thirty-nine years after his *transitus,* we are assembled here in this magnificent hall and a most beautiful setting to celebrate "in *honor* of blessed Pope Pius X" that glorious Sacrifice of redemption which is the central act of our faith, the noblest expression of our love; that most Holy Sacrifice which he "moved" with such ardent zeal towards his beloved flock. Is not this solemnity tonight a challenge to every bishop, to every priest, to every religious and to you of the laity? A challenge to go forth with a new apostolic spirit, with the spirit of Pius; with that *ignis ardens,* the fire that was burning in his great high-priestly heart? Did he not say with our Lord: "I have cast fire on this earth, and my desire is that it be enkindled?"

Monsignor Falicki remarked so strikingly: "This is not the end, this is the beginning." Yes, this is the beginning. Everyone of us must resolve tonight to go forth and, by a grand Eucharistic life, set a new jewel in the glorious crown of Blessed Pius.

But I must delay you no longer. In a few moments the Most Rev-

erend Celebrant will return to the altar to offer with us the heaven-and-earth-uniting Sacrifice of life and peace. Into it we shall place most wholeheartedly these four petitions:

Firstly: To thank our most holy Lord who in His immense love and mercy has given us Blessed Pius X, the *instaurator omnium in Christo.*

Secondly: The thanks of all visiting priests and people for the sincere welcome and kindness we have received from the priests and people of Grand Rapids, particularly from your beloved Bishop, "the man with the great heart." May the divine Highpriest through the intercession of Blessed Pius, if it be His holy will, restore to full vigor your great Bishop for joyful service in the Church . . . *ad multos annos!*

Thirdly: That in the not too distant future our holy Lord would crown with sanctity this noble Pontiff, who, no doubt, will some day be known by the world as *Pope Pius the Great.*

Lastly: That through his intercession all the sheep within the flock may become more sacramental, more Eucharistic, growing from day to day in justice and holiness of life; and that the "other sheep," unfortunately outside the one fold, may be led from part-faith to full-faith; to full participation in the "primary and indispensable source of the true Christian spirit," which is possible only within the One, Holy, Catholic and Apostolic Church, the Mystical Body of our Lord Jesus Christ, King and Savior of the world, to Whom be glory and honor, benediction and thanksgiving on this blessed twentieth day of August, and forever and ever. Amen. Alleluia!

THE LITURGICAL WEEK, 1953

Registration Statistics

STATE	CLERGY	SISTERS	LAITY	TOTAL
Arkansas	.....	2	.....	2
Colorado	.....	.....	1	1
Connecticut	.....	.....	1	1
Florida	.....	.....	1	1
Illinois	18	17	21	56
Indiana	2	4	5	11
Iowa	3	4	11	18
Kansas	.....	.....	1	1
Kentucky	4	1	6	11
Louisiana	1	.....	1	2
Maryland	4	.....	5	9
Massachusetts	3	2	2	7
Michigan	55	365	313	733
Minnesota	18	12	20	50
Missouri	6	8	12	26
Nebraska	1	.....	1	2
New Jersey	1	.....	.....	1
New Mexico	2	6	1	9
New York	4	8	13	25
North Dakota	.....	.....	1	1
Ohio	5	10	17	32
Oregon	.....	.....	1	1
Pennsylvania	5	4	5	14
Tennessee	.....	.....	1	1
Texas	2	1	.....	3
Vermont	1	.....	1	2
Washington	1	.....	.....	1
Wisconsin	17	7	27	51
Washington, D. C.	2	1	1	4
Belgium	1	.....	.....	1
Canada	7	6	18	31
England	1	.....	.....	1
Germany	.....	.....	1	1
TOTALS	164	458	488	1,110

INDEX

ABBEY, St. John's, 141
Abel, 19
Augustine, St., 23, 26, 74, 119
Abraham, 19
Active participation, 3, 7, 9, 35, 39
Adam, Karl, 108
Agnus Dei, 22
Acerbo Nimis, 38, 139
(St. Pius X)
Ahern, Rev. Barnabas, 117
Altar, 6
"versus populum," 6
throne and table of Sacrifice, 6
Architecture, Church, 15
Arian, Heresy, 37
Arszulowicz, Very Rev. Anthony P., 26

BAPTISM, 108
Baptism, mark of, 15, 16, 17
Baptism, fasting before, 74
Basil, St., 77
Benedict XIV, 68
Bernard, St., 147, 192
Bethlehem, 9
Bible, in the liturgy, 126, 134
Boeser, Fidelis, O.S.B., 27
Brunner, C.SS.R., Rev. Francis A.
Blessed Virgin Mary, Office of, 119
Bonaventure, St., 153
Breviary reform, 141, 151
Breviary, in English, 141

CANON, 16, 17
Canon Law, Codification of, 36
Carroll, Rev. Thos., Paper, 163
Chesterton, G. K., 127
Christian Family Movement, 121
Christus Dominus, 72
Church year, 96, 111
Church music, 147
Cicognani, Archbishop, 184
Church, The
Militant, 17
Triumphant, 17
Compline, 121
Confirmation, 108
Confraternity of Precious Blood, 121
Communion, frequent, 4, 36-38
at early age, 36-38
Communion Verse, 5
Communion, 65
Confirmation, 15, 16, 17
Confirmation, fasting before, 75
Conley, D.D., Rev. Thomas P., 49
Consecration, 16
Consecration of Bishop, 75
Council of Trent, 139, 142
Credo, 13
Cross, sign of, 7
Cummings, Rev. Patrick, O.S.B.,
paper, 126

DEDICATION of Church, 75
Didache, 75
De Ecclesia, 89
Diekmann, O.S.B., Rev. Godfrey, 72
Divino Afflante Spiritu, 127
Divini Cultus, 28
Doctrine, Teaching of, 38
Doctor Mellifluus, 148
Doxology, Great, 20
Ducey, Very Rev. M., O.S.B.
(homily) 147
Dworschak, Bishop, 78

E SUPREMI Apostolatus, 140
Easter
Introit, 8
Sunday, 11
Easter Vigil, 177, 178
Eastern Churches, 65
Ebner, Rt. Rev. Mark, 82
Ehmann, Rev. Benedict, 184
Ellard, S.J., Rev. Gerald, 66, 109, 110, 157
Ember Days, 75
Epistle, 8, 11, 13
Eucharist, Holy,
greatest Sacrament, 18
(see Mass)
Center and power of Christian Life, 38
Eucharistic fast, 72, 178
Eucharistic Sacrifice, 3, 4, 8, 25
Sacrificial meal, 6
Real Presence, 6, 18-19
Eudes, St. John, 82
Extreme Unction, 17
Evening Mass, 178

FASTING, reasons for, 76, 185
Francille, Sr. Mary, 105

GILLISSE, Mr. Harold, 1-2
Gloria in Excellsis, 9, 10
Goldstein, David, 28
Gospel, Holy, 8, 11, 12, 13
Last, 24

Gradual, 5
Gregory, St., 153
Grignion, De Montfort, St., 65
Guardini, Romano, 7

HAAS, Most Rev. Francis J., 2-3, 181
Hellriegel, Rt. Rev. M. B., 3, 26, 110, 177, 192
Holy Orders, 9, 3, 15, 16, 18, 93
Holy Orders, fasting before, 75
Howell, S.J., Rev. Clifford, 86

IMMITATION of Christ, 67
Instruction, 5
  Epistle, 8, 11, 13
  Gospel, 8, 11, 12, 13
  Sermon, 8, 11, 12
Introit, 5
  Assumption, 8
  Apostles, 8
  Christmas, 8
  Pentecost, 8
  Easter, 8

JANSENISM, 37, 67, 139, 185
Jeremias, 127, 128
Jerome, St., 119
Joachim, St., 8
John, Ch., St., 77
Jungmann, Rev. Joseph, 157

KYRIE, Eleison, 9, 10

LAITY, participation in holy Mass, 94
Leo XIII, 30, 31
Leo, St., 93
Leonard, Rev. Wm., paper, 153
Liturgical movement, 31
Liturgical Press, 121

MASS, Holy, 5
  Fore-Mass, 5, 7
  Sacrifice Mass, 5
  Low Mass, 5
  Sung Mass, ideal, 6, 26, 29
  Celebrated—versus populum, 6, 7
  Proper, 8, 11
  Ordinary, 8
  texts of, 11
  High Mass, 12
  God's Gift, 13
Major, St. Mary Bascilica, 6
Matrimony, 111
Mediator Dei, 13, 20, 27, 29, 68, 92, 105, 107, 108, 109, 110, 117, 170, 176, 177
Melchesedech, 19
Michael, St., 19
Missal, 11
Missa Recitata, 144, 145
Mocquereau, Dom, O.S.B., 142
Modernism, 35
  "oath against," 35-36
Motu Proprio, 27, 29, 37, 49, 69, 109, 185, 142, 143
Mulloy, Most Rev. William T., DD., 30
My Daily Psalm Book, 121
Mystical Body of Christ, 68
Mystici Corporis, 87, 90, 92, 170, 177
Mysticism, 66

O'HARA, Most Rev. Edwin V., IX-X 122, 137, 140
Offertory, 5, 13
  Mediator Dei, 13
  Bread and Wine, 14
  Procession, 14, 15
  Collection, 15
Osservatore Romano, 92
Our Father,
  in Mass, 21

PARISH priest, 30, 31
Pascendi, 35
Paul's, St. Basilica, 6
Paul, St., 11, 33
Paul, St., 66, 74, 108, 120
Penance, 75
Peter, St., 11, 30
Peter's, Saint Basilica, 6
Pio Decimo (Zanetti), 137
Pius IX, 90, 106
Pius X and Restoration of Liturgical Life, 153
Pius XI, 28, 31, 49
Pius XII, 6, 7, 26, 31, 38, 49, 72, 73, 74, 87, 91, 106, 153, 163, 182, 186, 190
Pontificial Highmass, honor of Pius X, 4
Processional Songs, 5, 8
  Introit, 8
  Gradual, 8, 11
  Offertory, 8
  Communion, 8
Protestantism, Anti-Liturgical Heresy, 34
Psalms, as popular prayer, 117
Psalter, 120

QUADRAGESIMO, Anno, 90

REFORMATION, 89

Reinhold, Rev. H. A., 65
Rubrics, General, 6
Ryan, John Julian, 112

SACRAMENTALS, 4
Sacred Heart, 82
Sacrifice of the Mass, 94, 110
Sanctus, 16
Schexnayder, Most Rev. M., paper, 137
Senses, use of in worship, 5
Sertium Laetitiae (Pius XII), 171
Sermon, 8, 11, 12
Singing,
  Song imposses Silence, 26, 28
  Congregational, 15
  Enhances ceremonies, 28
  Congregational, 49-54
    3 popes speak of, 49
    responsibility of priests, 50

Social order,
  Reconstruction of, 31
  Restoring Christ to, 32
Society of St. Sulpice, 82
Spellman, Cardinal, 187
Suhard, Cardinal, 187
Sumni Pontificatus (Pius XII),, 165
Symposium, Life of Pius X, 158

TESTAMENT, New, 11
Testament, Old, 11
Thanksgiving, after Communion, 144
Theological Significance of Encyclical MEDIATOR DEI, 170
Thomas, A. Kempis, 66, 109
Thomas, Aquinas, 15, 65, 68, 108, 153
Trinity, Blessed, 7, 9, 15, 33
Trent, Council of, 4

VESPERS, 122
Visitation Nuns, 82

WESTHOFF. Rev. Alphonse, 7, 151
Wilmes, Rev. Aloysius, 7
Zanetti, 137